UNITED CHURCH HERALD

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OF RELIGION

VOL. 3, NO. 5 MARCH 3, 1960

A Day
In The Life Of
Phyllis Taylor
Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

Is YOUR church about to become a mother? I use that question to point toward a way in which, it seems to me, more of our new "home mission churches" must be established in the years to come.

It is not an entirely new way, since in both constituencies of the United Church of Christ there are instances in which a new mission church has come into existence by the "mothering" of an older, large, strong and above-all missionary-minded church.

Generally, new home mission churches are brought into being by the combined initiative and resources of a synod or conference and, among Evangelical and Reformed people, the Board of National Missions or, among Congregational Christians, the Board of Home Missions.

The method to which I am now referring is well illustrated in the story of what is currently happening in Evansville, Ind., under the sponsorship of St. John's E and R Church, the Rev. John R. C. Haas and the Rev. Marvin J. Kirchhoff, pastors. Dr. Haas is first vice president of the Evangelical and Reformed Church and a member of the Executive Council of the United Church of Christ.

St. John's Church has about 1,600 communicant members. Since the end of World War II it has undertaken and financed two building projects including one of the more beautiful houses of worship in the Evangelical and Reformed constituency. For these two projects the membership raised approximately one-half million dollars. The congregation's annual giving for current expenses approaches $60,000 and for missions and other benevolences $30,000.

Two years ago, after careful study of suburban areas, the church purchased a 5-acre site, and last December ground-breaking services were held for what is locally referred to as the "Branch Church."

"This is in a rather rapidly developing area," wrote Dr. Haas. "For the first year or so this work will be carried on by our assistant pastor and myself. It will be one congregation with two places of meeting and service. We expect, after we have become better established and the group increases from among the residents of that community, to be calling an associate pastor.

"The program is being financed entirely by St. John's Church. We are not looking to the synod's committee or to the Board of National Missions for any aid."

He reports that the church structure now planned will include a worship unit seating 400 and educational facilities with eight classrooms and provision for expansion as growth of the congregation requires. Cost will approximate $200,000.

Major portion of the cost was underwritten by the sale of $150,000 worth of bonds to members of St. John's Church. They were issued in three denominations: $100, $500 and $1,000, and of three types: five-year bonds at 4 per cent per annum, ten-year bonds at 4½ per cent and fifteen-year bonds at 5 per cent per annum.

Advantages of this kind of "mothering" establishment of mission churches would appear to be many. In choosing a site and planning first-stage facilities, an older church can avail itself of the counsel offered by the Board of National Missions and the synod or conference, yet proceed without using denominational funds for which there are hundreds of calls in situations where there is no nearby "mother" church to be depended on.

The "mother" church by such a step can anticipate and safeguard its own future, assuring that when its members move out to at least one section of the suburbs they will not be lost by the defaulted church life to which so many suburbanites succumb.

Moreover, by such a visible, tangible project a church can focus the thought and devotion of its members on their perpetual summons to mission.

St. John's Church celebrates its 110th anniversary this year. It has adopted an anniversary slogan that reflects not only rhythm, rhyme and a bit of imagination, but something reminiscent of Pentecost itself: "At one hundred ten—we begin again."

Perhaps it is so that a church ought always to be in that state of "beginning again."

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: It has long been the position of our churches and one of our most precious traditions that, by the grace of God, every committed Christian is a priest in his or her own right.

But some church members, feeling themselves called of God to preach the gospel and having given evidence of possessing necessary qualifications, have been set apart for the task by the act of ordination.

Less than a year ago, Phyllis Taylor *(see cover)* was ordained a CC minister, after a career of twenty years in business, and became a member of the staff of Riverside Church in New York. Turn to page 4 for "A day in the life of Phyllis Taylor." Photo by Three Lions.

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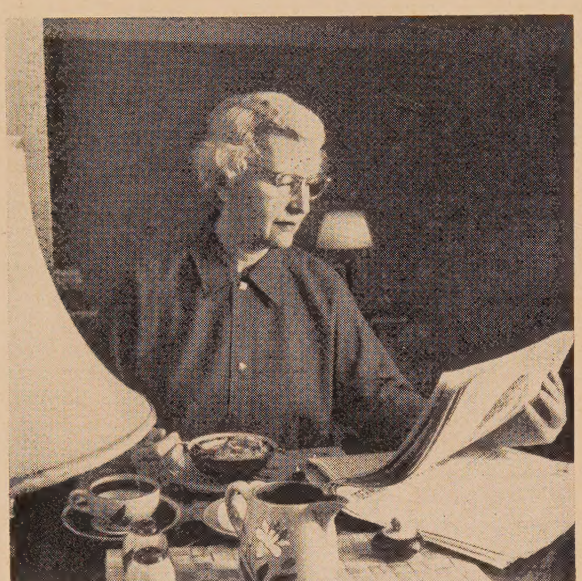
A day in the life of PHYLLIS TAYLOR

FRANCES S. SMITH

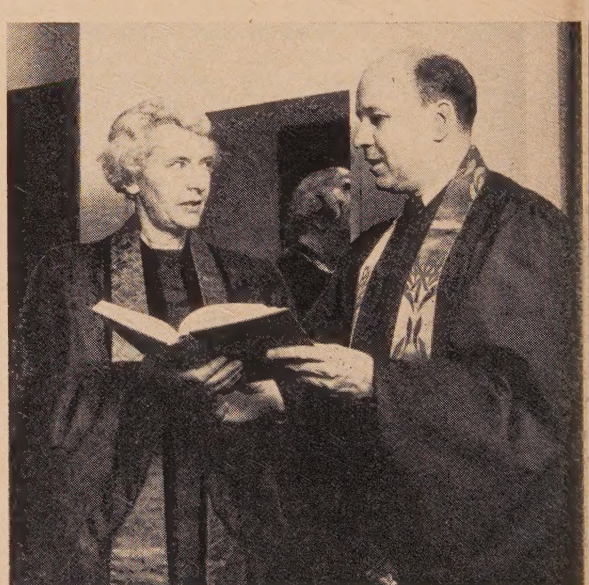
Photos by Three Lions



1 *Breakfast and a brief look at the news begin the day for Miss Taylor in her comfortable apartment on Riverside Drive, only a brisk walk from the church.*

2 *The church's contribution to the CC Christian Higher Education Fund is discussed with the Rev. J. Gordon Gilkey Jr. (CC) of staff and Dr. Dwight C. Smith.*

5 *Wise counsel and guidance on program are welcomed by committee of the Business and Professional Women's Club, for which Miss Taylor is staff liaison.*



6 *A moment's pause with Mr. Gilkey before vespers provides an opportunity to check the order of service and offer a prayer for divine guidance and inspiration.*

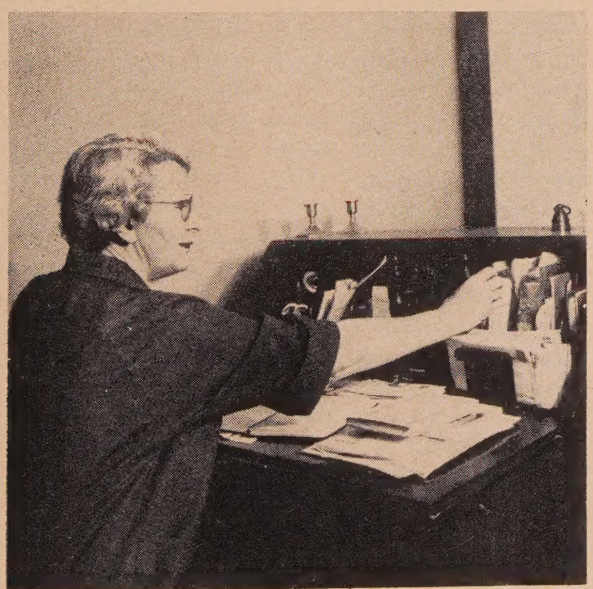
ORDAINED women are playing an increasingly significant role in the ministry of the United Church of Christ! One who occupies an especially strategic position is the Rev. Phyllis Taylor, a member of the ministerial and program staff of Riverside Church in New York.

After twenty years in the field of personnel work, Miss Taylor was called to Riverside Church in 1952 as assistant to the ministers. She soon began studying at nearby Union Theological Seminary and received a Bachelor of Divinity degree a year ago. Ordained a Congregational Christian minister, Miss Taylor brings a wealth of experience and a warmth of understanding to her pastoral responsibilities. Photographs portray a few events in one of her typical days.

Miss Taylor and nephew, the Rev. A. Hale Schroer, pastor of E and R Church of Good Shepherd, Warren, O.

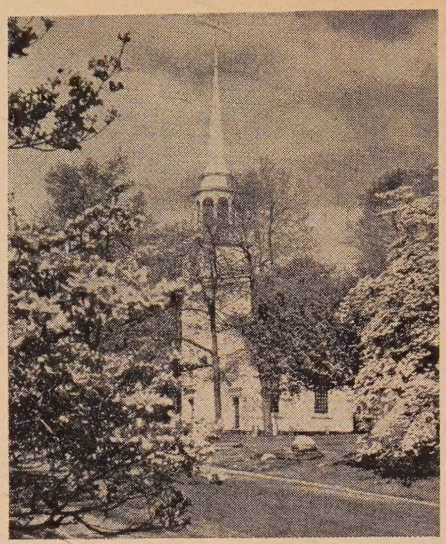
3 *Knowing that baptism is one of the milestones in a person's life, a Riverside member confers with Miss Taylor about a date for the baptism of her daughter.*

4 *During an afternoon visit at the hospital, Miss Taylor reports on recent activities at the church and offers words of comfort and encouragement to a member.*



7 *There's still time at the end of the day to answer a few letters from friends and relatives, as well as to plan for the next day, which may be more strenuous.*

8 *But before the long day finally ends, Phyllis Taylor turns to the Book not only for strength but for guidance in the high office to which she has been called.*



On the Observance of Lent

I CAN remember when the "keeping" of Lent in a Protestant church was a novelty—a statement that I intend to be an illustration of the comparatively modern character of the institution among us and not as a confession of personal antiquity.

Most churches of our faith and order looked upon Lent as our forefathers did upon Christmas or the Cross; they identified it as something associated with Popery and refused to have even that relationship with Rome. Then, bit by bit, devotional exercises and the observance of Lent became acceptable.

Today, we may turn to our *Book of Worship* and find specific advice and services for Lent:

"Lent is the season of forty days preceding Easter, not counting Sundays. The word 'Lent' is from the Anglo-Saxon word *Lencten*, meaning spring.

Period of Penitence

"It is a period of fasting and penitence observed in the church from very early times. By using these days for deepening the devotional life, the faithful Christian is better prepared to enter into the sufferings of Christ, which are particularly recalled during Holy Week, and also into the joyous triumph of Easter."

There have been many enriching experiences in our Protestant churches due to an increased observance of Lent, but it is my impression that too much of our observance is in the pattern of our Roman Catholic friends who so often make it primarily a season of negation. The giving up of candy, or meat, or cigarettes, or chewing gum may all be very well. But I want to suggest that Lent is primarily a season to add, not subtract, values to our lives. Perhaps we have misjudged some Roman Catholics when we have concluded that their Lenten observance was completed with their acts of self-denial. We have seen and copied some of the externals but have missed the central meaning and spirit of Lent—that it is a season for the soul's enrichment and enlargement; that it is a time to increase, to grow, to add.

Faithful attendance at regular services of worship is the foundation for a genuine observance of Lent. Yet how often men and women who criticize our generation, especially our public officials, for faithlessness will themselves give an example of laxness, even of total abstention, in respect to the services of worship.

Faithfulness in the worship of God would be a helpful and wise addition to the lives of many of us.

Coupled with this should be the addition of daily devotions. For a long time we Congregational Christians have rested on the laurels of the *Lenten Fellowship of Prayer*. Now we also have *Daily Devotional Guide*, published for the Joint (CC-E and R) Committee on Devotional Guides of the United Church.

More and better fellowship among church members should be an accomplishment of Lent—a happy addition. Churches that do not dare to attempt weekly parish dinners the year 'round have the courage to try them for the five or six weeks of Lent. Here, around tables, members get acquainted, enjoy fellowship, exchange ideas and fortify each other's faith.

The gathering together of the families of the church in this way, whether they number several dozen or several hundred, affords an opportunity to introduce a series of intensive studies of the Bible, of the Protestant faith and of Christian doctrine.

Again, Lent presents churches with the responsibility of adding something to the spiritual life of the community in which they are located. They should have something in their ministry, services and witness that reaches beyond the borders of their membership and brings enrichment.

In some places this will mean public services of an exceptional sort—the kind that will attract and stir the unchurched. Or it may mean an inspiring musical event, some beautiful oratorio with its message of faith and hope. Or, lacking such talent, it may at least be the occasion for friendly visitation efforts, the sort of personal evangelism that takes the welcome and spirit of the church into every home in the community.

Act of Devotion

Finally, an act of Lenten devotion is appropriately an offering. Most churches do this, with Easter the goal both in spiritual growth and giving. Easter's emphasis upon immortality makes offerings for endowment funds ("immortal money") natural. Or some churches will make it the occasion for giving to church extension in state or homeland. Others will concentrate on offerings for relief and reconstruction. Whatever the object, so long as it is worthy, the opportunity afforded is an expression of whatever growth in spiritual life has come during Lent.

All of these proposals, admittedly, are means to an end, or illustrations of the deeper meaning of Lent: that it is through special yielding of ourselves to God's will that his way becomes plainer for us, that we are given strength to follow him more faithfully and that we come into a closer comradeship with him who is the author of our faith.

HOWARD STONE ANDERSON

Dr. Anderson is minister of the Scarsdale Congregational Church in Scarsdale, N. Y. Photo of Greenfield Congregational Church in Connecticut by courtesy of *The New York Times*.

Bloodshed in the Holy Land

ONCE more the sputtering fuse on the Middle East time bomb has flared. Sporadic fighting and fresh bloodshed on the borders of the Holy Land—particularly in the demilitarized zones south of the Sea of Galilee and in the Huleh Valley—were increasing as this issue of *United Church Herald* went to press.

In an urgent effort to stamp out these sparks before they should touch off a Middle East explosion, the U.N. Mixed Armistice Commission has demanded that both Syria and Israel withdraw all armed forces and armed civilians from the disputed zone.

It is ironic indeed that these newest clashes should occur at the very time of year when Christians throughout the world are preparing to observe Lent—the forty-day period of fasting and penitence culminating in the Easter triumph of the Prince of Peace who was born in Palestine some twenty centuries ago.

Important as it is to extinguish such border fires without delay, there is no expectation of an immediate cessation of danger. Profound emotional antagonisms are involved in this latest outbreak. They reach back in origin, as those familiar with the Bible well know, to the earliest migrations of desert-dwelling Semites into the fertile plains and river valleys already occupied by peoples of different background. Long-remembered enmities as well as competing policies of rival powers are marshaled against each other.

But the important question about these episodes of border violence between the Syrians and Israelis is neither who started the skirmishing nor when. What matters is that danger still shadows the Mideast—and the world—and will continue so long as President Nasser and the Arab chieftains refuse to negotiate a peace settlement with Israel.

We do not wish to minimize the obstacles to Mideast accord. The eastern Mediterranean world has been undergoing a series of revolutionary changes, highlighted by such events and situations as the pressures of population due to the inrush of people from central and eastern Europe, the tragic plight of hundreds of thousands of refugees, certain concurrent developments within the state of Israel and the Communist exploitation of every dislocation and grievance. Statesmanship of a high order is required!

It is of supreme importance, for example, that new efforts to establish a just and lasting peace that will avert constant friction be projected at once within the framework of the United Nations and that the voice of enlightened public opinion be raised in recognition of this inescapable necessity. Mr. Hammarskjold's role is a most difficult one.

At the same time, the United States should step up its program of economic and technical assistance to the world's great underdeveloped areas, including the Arab states and Israel. Certainly, this is no time to reduce the volume of our foreign assistance at the very moment when Moscow is increasing its substantial aid.

Yet this is not enough. It is the gospel itself, revealed as it is in the person of Jesus whose victory we celebrate at the close of this Lenten season, to which it behooves mankind to turn. For does not the gospel promise us the victory—victory over hate-distorted human nature—if we but heed its counsel, consent to its premises and accept its power for the healing of the nations? This we believe!

In Defense of a Basic Freedom

WE HAVE before us several newspaper stories having to do with the persistent demand by the Roman Catholic Church for provision of bus transportation from public funds for parochial-school pupils such as is provided for children attending public schools.

Local Protestant spokesmen, according to the clippings, registered vigorous rebuttal to the Roman Catholic representatives who marshaled all the familiar arguments and ex parte pleas in defense of legislative action granting communities "permissive rights" to do what the Roman Catholic Church has been trying so assiduously to get done.

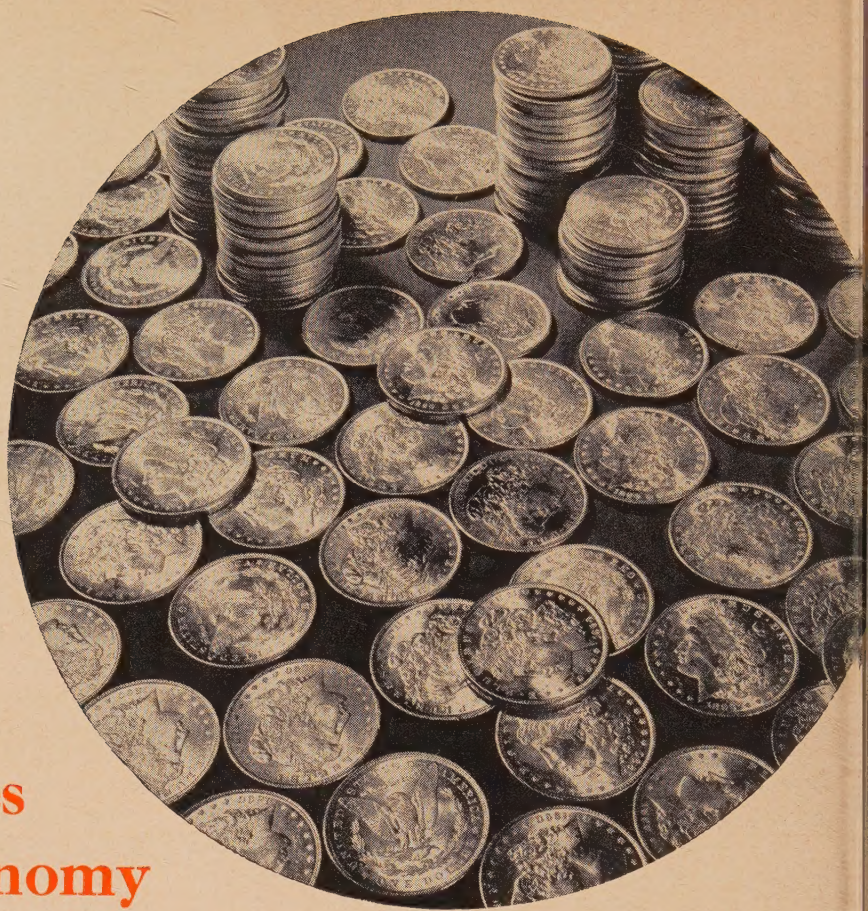
The procurement of such privileges, they contended, would serve as the Roman Catholic Church's legal beachhead for establishing a claim to other special prerogatives such as free tuition, school lunches, textbooks, health and other public services for parochial-school children.

The contention is not new but its validity grows greater that the use of public funds for purposes of the sort desired by the Roman Catholic Church would be a violation both in spirit and in deed of the basic democratic principle that calls for the separation of church and state. How has this long-prized tradition of church-state independency come to be questioned recently?

It was in 1948 that the Roman Catholic bishops in the United States launched a challenging attack, describing the democratic doctrine of the separation of church and state as "the shibboleth of doctrinaire secularism" and calling their people to work "patiently and perseveringly" for its abrogation. In November 1955 this same body of high-ranking prelates asked quite unambiguously for public tax funds to help finance their church's parochial schools. Most recently, in the first week of February, a new book, *Catholic Viewpoint on Education*, was published in which the author, Father Neil G. McCluskey, decries the secularist "democratic humanism" of the public school system.

It is true, of course, that a separation between the religious cultus and the political power inevitably creates the risk of secularism. But this is precisely the chance that a free and pluralistic society must always take—one consciously taken by our Founding Fathers whose faith in liberty was fortunately stronger than was their fear of liberty's abuses. Our faith must be no less than theirs.

It is healthy that the agencies of religion conduct a spiritual campaign in season and out of season against secularism. It is not for the people's welfare, on the other hand, that religious leaders and organizations attempt to break down or render ineffectual the independent relation between organized religion and organized society as represented by government. This is an indispensable bulwark of our religious as well as our political freedom! avm



Our Responsibilities in an Economy of Abundance

HERMAN F. REISSIG

BY ANY standard, past or present, the United States is an enormously rich nation. To be sure, millions of our people are by no means well off. They live in cramped, unsanitary houses, are dependent on public assistance in time of trouble, can save little or nothing against old age. From the economic point of view so much real poverty in a nation so rich is an absurdity. From the moral standpoint it should be regarded as intolerable.

But there is far less poverty in the United States than there was fifty years ago. Whole classes of people that fifty years ago were poor are no longer poor: factory workers, bus drivers, coal miners, farmers, clerical workers, clergymen. My father received less in two years from the church he served than his son pays in income taxes in one year. The factory worker and the small-town clergyman now have conveniences in their homes and cars in their garages that, a few decades ago, only the rich could afford. A society in which there was mass poverty has been superseded by a society in which there are, as the phrase goes, "remaining pockets of poverty."

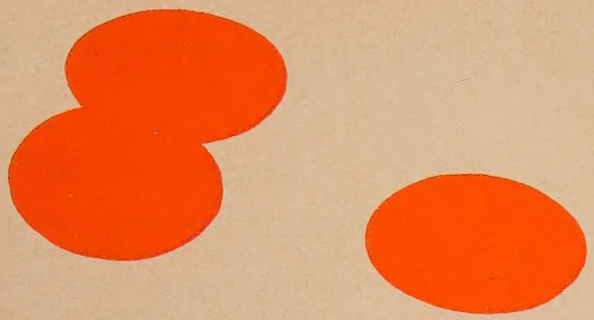
The United States leads the way into the "economy of abundance." In 1929 the average per capita personal income was $704; today it is $2,200; by 1965 it will probably be about $3,000. In 1958 Americans spent for clothing $26,284 million, for jewelry and watches $1,937 million, for toilet articles $2,351 million, for movies $1,168 million, for dog wardrobes (collars, pajamas, coats) $150 million, for new religious buildings $863 million. (Estimated expenditures for new church buildings in 1960 —one billion dollars.)

In 1959 Americans owned 7,800,000 pleasure boats and spent $2,475 million for their purchase, equipment and for club and yard fees. The American society presents a picture of convenience, comfort and luxury that would have been as incomprehensible to their Puritan forefathers as it is today to about one-half of the world's people.

What should Christians think about this flood of wealth? They certainly need to think about it! For we have here a great new phenomenon. Moving from an economy of scarcity, which has been until now the universal human experience, to an economy of abundance forms a turning point in the life of man on this earth. Surely, we cannot expect to cope with this new and profoundly different situation by merely accepting the material benefits, making haphazard social adjustments as they are forced upon us, without considering its deeper, long-term meanings!

Our religions, our ethical precepts, our political principles and institutions had their origin when food was scarce, when travel and communication were difficult and when, for most people, just

Dr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ. Photo by Philip Gendreau, New York City.



staying alive consumed almost all their energy. We like to quote James Russell Lowell's "New occasions teach new duties." But now we have not simply some new occasion but a radically new situation at the very roots of the common life. To put it mildly, fresh thinking is required.

In our theological seminaries, in the boards and agencies of the churches, in pulpits and in individual Christian minds we must take a long, hard look at our inherited beliefs and especially at the notions and prejudices that make up so much of our "thinking," examining them in the light of conditions our fathers never knew.

New Insights

Many Christian leaders are awake to this need. In books, articles, speeches and lengthy memoranda they are outlining the new picture and searching for new insights. In the Division of Life and Work of the National Council of Churches, particularly in the Department of the Church and Economic Life, much is being done. The CC Board of Home Missions and the Council for Christian Social Action of the United Church have explored many aspects of the new situation and recommended appropriate response. In this article I want to raise a few basic questions, thinking primarily of ministers and lay members who are not yet fully engaged in the critical questioning the problem demands.

Let us ask, in the first place, what becomes of the stern New Testament warnings against the peril of riches. 'And Jesus looked around and said to his disciples, 'How hard it will be for those who have riches to enter the kingdom of God!' " This statement, recorded in the tenth chapter of the *Gospel according to Mark*, is representative of a New Testament emphasis so strong and so often repeated as to constitute what we might call a prejudice against the possession of material wealth. The statement is followed by one even stronger: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." This hard saying should not be considered applicable only to a few people in our midst. The preacher need not hesitate to deal with the text lest he offend the wealthy members of the congregation. For, outside those "pockets of poverty," almost all of us in this country are probably richer than the rich men Jesus knew. If the warnings are relevant at all, they are relevant to you who read this and to me.

Or read the passage *Luke* 12: 15-34, which begins with "Take heed, and beware of all covetousness," then goes on to put the label "fool" on a man who worked hard to increase his wealth so that he could retire with a good income, and ends with the advice: "Sell your possessions, and give alms; provide yourselves with purses that do not grow old." These are not nice words—"covet" and "covetousness"! They come to the same thing as the nicer words used to denominate drives and desires modern Americans accept and even praise.

John Wesley, it may be remarked in passing, tried to reconcile the New Testament emphasis with trends in the industrial society by telling his hearers, "Earn all you can. Save all you can. Give all you can." The advice was congenial to the new "acquisitive society," not so adequate as an expression of the Christian attitude toward wealth.

If the New Testament is, quite simply, afraid of what wealth does to people, it will not do to bring in the scholars to remind us that this is, after all, a part of an "interim ethic"—a fancy phrase connoting ethical principles adapted to the short period before the second coming of Christ and the end of the existing world order.

The Christian faith, it must be admitted, says that great possessions are a danger to the soul. They attach men's hearts to the wrong kind of treasure. They concentrate attention in the wrong place. The view of man's true welfare and mission is blurred by an abundance of perishable goods. If he gains the whole world (as he seems now on the way to doing) he may in the process lose the one thing that is finally precious—his soul.

Uncriticized Acquisition

If we want to say that this part of the New Testament emphasis is out of date, clearly irrelevant, let us say so! But let us not try to extract from the Gospels blessing and support for acquisition unlimited and uncriticized! Since the sciences of chemistry and physics and modern technology have put us on a broad highway to more and more material wealth and, since the moral condition we are in makes it a bit premature to dismiss either the warnings or the positive commands of the gospel, we must come to grips with the problem. What should we, as honest and concerned people, say?

No one in his right mind wants to go back to an economy of scarcity, even if that were possible. Poverty is no blessing. Ask the spirits of those who have died from malnutrition or starvation! Ask those who, even in the United States, have seen their children deprived, through lack of money, of education, adequate medical care, a decent home, a safe place for play! Ask especially the millions in Asia, Africa and Latin America, who have a mighty slim chance to fulfill their God-given potentialities!

We must thank God that the great

(Continued on page 33)

A New Beginning for "O

Where will the money go that you and other Protestants will contribute when our churches observe "One Great Hour of Sharing" on Sunday, March 27?

One dramatic example of what a fraction of last year's "One Great Hour" gifts accomplished is the resettlement in Brazil of the "Old Believers"—a people of unbending spirit and cherished religious traditions. Forced out of Russia in 1919, the "Old Believers" trekked across Siberia into a no man's land in North Manchuria. There they farmed in peace until, five years after the Chinese revolution, the Communists took over their farms and forced them to flee to Hong Kong. It was there that the World Council of Churches went to their aid.

This is World Refugee Year, which has as one of its objectives the provision of greater opportunities for the voluntary resettlement of refugees. To the extent that you give generously to "One Great Hour" offerings on March 27 you will be making it possible for the churches to do their share in providing homes for thousands of refugees such as the "Old Believers," whose resettlement Mrs. Wright describes.

ELLEN WRIGHT

IT WAS a hot, midsummer day in Brazil, but the bearded men who climbed out of jeeps were dressed in heavy woolen tunics, fur caps and snow boots. Their questions about agriculture, asked through an interpreter, reminded the astounded Brazilian farmers who greeted them of methods abandoned a hundred years ago.

But within a year the bearded strangers were farming neighboring land with up-to-date twentieth-century machinery and the Old Believers from Russia had begun a new life in South America—far from Communist violence.

OBSERVE "ONE GREAT HOUR"

Their resettlement in Brazil—with the assistance of American churches and the World Council of Churches—is the latest chapter in a story of stubborn pride, unquenchable spirit and unshakable religious conviction.

It began in the seventeenth century, when innovations made in the ritual of the Russian Orthodox Church by a reform-minded Metropolitan were resisted by a huge body of peasants.

Originally nearly 60 per cent of the population of Russia were Old Believers, but defections over the centuries reduced them to a minority of closely knit fundamentalists, respected for their integrity, hard work and consequent affluence, but rarely intimate with their neighbors and often persecuted by their rulers.

Life was difficult enough for them under the Czars, but it was impossible under the Soviets. Collectivism outraged their fierce love for everything they possessed—family, land, religious traditions.

In 1919 the first Old Believer farmers struck out for freedom. After a hard, slow journey through Siberia, they crossed the Chinese frontier and settled in a no man's land in North Manchuria.

There they hunted and farmed in peace and had achieved a measure of prosperity when, five years after the Chinese revolution, a new program of land reform caught up with them. This was in 1953—and the Old Believers appealed to the World Council of Churches for help. About seven hundred people asked to be settled in any country willing to receive them.

Land was found in Paraguay, but the Chinese Government refused exit visas for the Old Believers. For five more years they were forced to live under Communist rule. Then, without warning, the Chinese suddenly agreed they might go to Hong Kong.

The land in Paraguay was no longer available, but Brazil with its tradition of religious freedom offered an ideal site for resettlement. Church representatives began a search for a tract of Brazilian land that would suit the Old Believers' way of life. There had to be a forest, a river, good soil, a cool climate, hunting and fishing. Eventually a stretch of riverside land was selected.

In May 1958 an initial plane load of eighty-two Old Believers arrived in Los Angeles, where a Brazil-bound ship awaited them. It was loaded with sixty tons of supplies—clothing, agricultural and carpentering tools, sewing machines, wire fencing, phosphates and so forth—contributed by American churchgoers through Church World Service, relief and rehabilitation agency of American Protestant and Eastern Orthodox churches. Nearly $100,000 in cash was also guaranteed by the churches of the United States to underwrite the Old Believers' first few months in the New World.

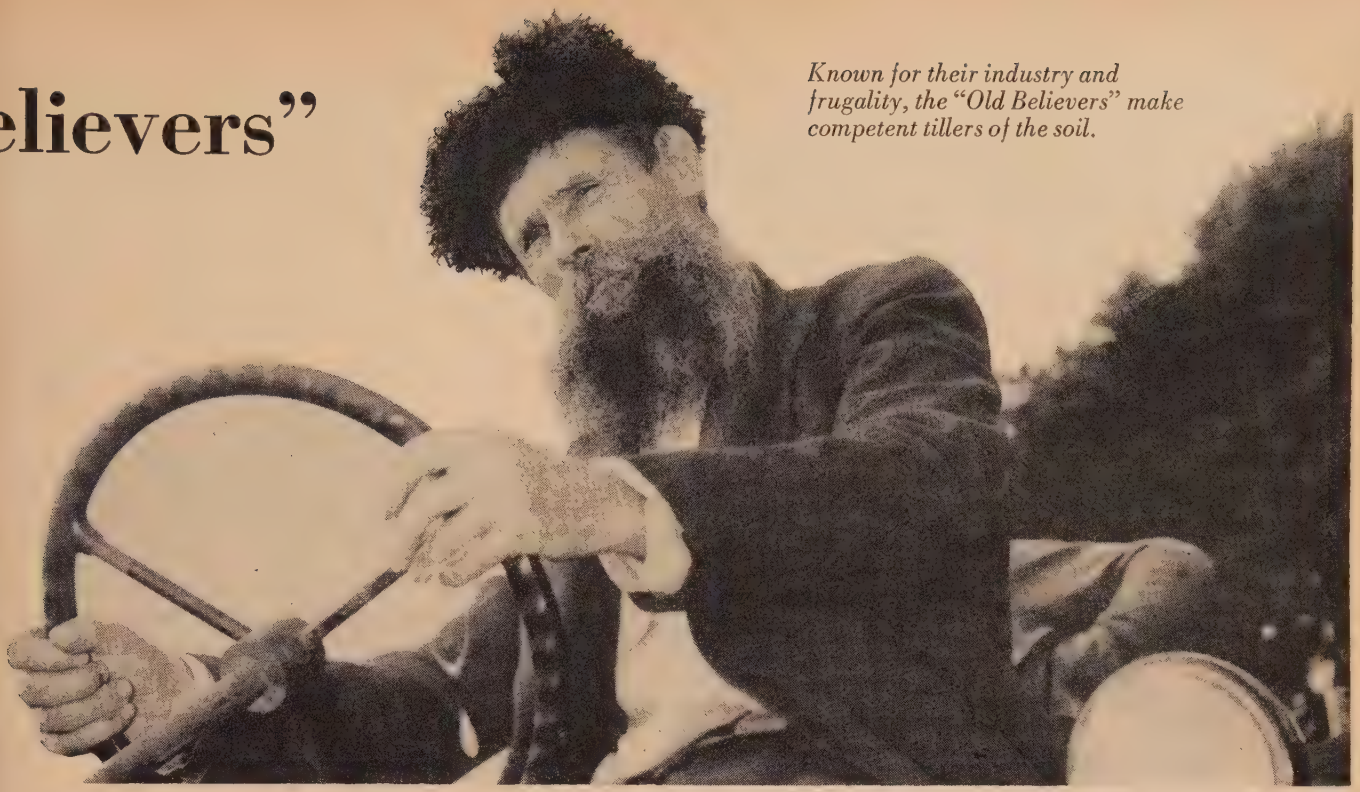
Successive ship and airplane loads brought the total number of colonists in Brazil to five hundred. Within a few months four Old Believer villages, built along the river in true Russian fashion, were under construction.

Each family was given an average of seventy acres of land, one house, livestock and necessary agricultural implements. Each village was provided with a tractor plus trailers and carts for collective use, while two flour mills were built to accommodate the four villages.

The Old Believers are living up to

A bumper wheat crop was grown by "Old Believers" after first year in Brazil.

elievers"



Known for their industry and frugality, the "Old Believers" make competent tillers of the soil.

their reputation for thrift and industry. Produce from their gardens supplies almost all their food, and this year they expect to be wholly self-supporting, with sizable capital on hand from the sale of their major cash crop, which is rice.

A thousand beehives are also adding to the community income and colorful items embroidered by the women are sold in South American cities.

The Old Believers' way of life is a strict and, to outsiders, a strange one. They are nonsmokers and nondrinkers, the latter prohibition extending to coffee, tea and wine. They do permit consumption of two beverages made of distilled flour and honey.

Gifts from American churchgoers distributed through Church World Service have been greatly appreciated in the Old Believer villages. Barbed wire, to keep cattle away from fields and gardens, nails, seeds and precious fertilizer have been gratefully used.

Between one and two thousand Old Believers are still in China, anxious to emigrate. Some are already in Hong Kong, others are still waiting for exit visas to Australia, Chile or Brazil. Wherever they go they ask only an opportunity to re-create the happy, self-contained communities they knew in Russia and later in China—villages in which they can pray, fast, marry, work, rear their children and die in the faith to which they have clung through the turbulent years, despite many hardships.

The Old Believers' community, like some giant awaking out of centuries of slumber, is stretching its limbs in the sun and standing to look at the dawn. It is the dawn of a new day for these wanderers who have at last found a home. We in the United States, secure in a land of freedom and plenty, have almost forgotten what kind of dawn that can be. We no longer look for the sun's first kaleidoscopic rays or the dew sparkling on the grass. But the Old Believers see it now, thanks to the gifts of church people who have given them another chance to begin life anew.

Mrs. Wright is associate director of the World Council of Churches' relief services for Latin America. Photos by courtesy of C.W.S.

This simple but dignified house of worship was built by the settlers with logs they had hewn themselves in nearby woods.

Dutch cattle donated by the World Council of Churches helped "Old Believers" to become self-supporting in Brazil.

PLACES OF THE PASSION

Lenten Meditation I

RUDOLPH W. RABER

IT COULD be argued that a place is not terribly important until something happens there. A street is just a street until one moves onto it. A house is just a house until one comes to live there. A school is just a school until one attends it. We drive along miles and miles of highway lined on either side with landscape that is only scenery; then we come to a sign that says, "Historic site ahead," and the place takes on additional meaning because something happened there.

Still, we live in a thoroughly geographic universe where it is necessary to ask whether anything can happen without a place to happen in. Can there be events without locations? Can there be ideas without minds? Can there be history without geography?

God's Power

An ancient Greek mathematician and physicist named Archimedes, who was an authority on the principle of leverage, once said: "Give me a place to stand and I will move the world." Jesus was not a physicist; his interest in leverage probably did not go very far beyond his use of it in the carpenter shop. But through Jesus, God moved the world!

"The Word became flesh and dwelt among us" means that in Jesus Christ the power of God took a place to stand. The Incarnation means that God, who is above and beyond both space and time and therefore also beyond our reach and our understanding, came and took a place among us in both history and geography. There could be no Incarnation, there could be no redemption, there could be no gospel that would make any sense at all unless there were places for things to happen.

In this series of Lenten meditations we shall turn our attention to places mentioned in the Passion story and to what happened there—locations in an ancient city in an obscure corner of the world, settings where the great drama of our Lord's suffering and death unfolded.

Somewhere in Jerusalem about 30 A.D., there lived a friend of Jesus whose name we do not know—who, in fact, does not even appear directly in the Gospel narrative. He is referred to only in the directions Jesus gave to two of his disciples concerning their preparation for the Passover. He must have been a man of some wealth—enough, at least, to own a house with space in it beyond the immediate needs of his own family. The house had more than one floor, a type of building fairly common in Old Jerusalem, where narrow streets and crowded lots obliged a man to build up instead of out.

Arrangements for the use of the guest room had apparently been made in advance without the disciples' knowledge. Jesus had connections. When he had need of something he knew where to borrow it, and borrow it he did—fishermen's boats on the Sea of Galilee, the Palm Sunday donkey, to name only a few. "Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head." So when he needed a room he had to borrow that, or perhaps rent it out of such corporate funds as Judas Iscariot had charge of.

Access to an upper room would be gained by means of an outside stairway. After initial contact had been made with the host, therefore, it would no longer be necessary to disturb either him or his household by any subsequent coming and going. In this case the room was "furnished and ready," meaning that it contained rugs, cushions or couches, perhaps a low table and some facility for both cooking and heating. Civilized people in the first century did not sit down to eat but reclined, a custom that was part of the Greek culture that dominated the time. Pictures that show Jesus and his disciples sitting at the table are based on later, European etiquette.

Passover Meal

Jesus sent two of his disciples, whom Luke identifies as Peter and John, to make all preparations. They had to seek out the householder, get the key, make necessary purchases and do the cooking. The Passover meal, which commemorated Israel's exodus from Egypt, called for a traditional menu. More than tradition, really, it was almost regulation: roast lamb in which no bone had been broken, unleavened bread, wine and "bitter herbs," which reminded the eaters of the bitterness of slavery in Egypt.

When evening came Jesus arrived with the other disciples and the Last Supper, so deeply etched in Christian memory, began. Certain traditions in the Passover celebration would have been observed. As leader of the group, Jesus acted as the host, a role that traditionally belonged to the head of a household when, as was usually the case, the event was observed in a family circle. He presided, directing the ceremonial part of the feast, which the Gospel writers do not take time to describe.

There was talk at the table, which John especially takes much space to report. John also tells of the foot-washing episode in which Jesus, the leader and host, assumed what was always a servant's task. Interestingly enough, John says nothing at all about the institution of the Lord's Supper, which is highlighted by the other three evangelists. They, in turn, make no mention of the

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Mr. Raber is pastor of Hough Avenue Church (E and R), Cleveland, Ohio. At present he is acting secretary for race relations, Council for Christian Social Action, Cleveland, during the absence of the Rev. Chester L. Marcus in Ghana, West Africa. Photo by RNS.

The climax of the drama in the Upper Room came with the institution of the Lord's Supper as depicted by Leonardo da Vinci.

incident of washing the disciples' feet.

In any event, the scene in the Upper Room is a curious blend of relaxed intimacy and tension. What, on the one hand, could have made for a warmer fellowship? The chosen twelve with their beloved leader were observing a deeply significant holiday. There was no clamor and confusion of pressing crowds, no desperately sick people crying for healing, no critical scribes or Pharisees with their "loaded" questions. The busy, quarrelsome, whimpering world was locked out. There could be quiet and peace, mutual enjoyment and a sharing of the heart's deepest feelings and thoughts. And that there was.

Tense Moment

But there was also tension. For one thing, there was that dim, shadowy feeling that always seems to haunt precious human moments—the feeling that it can't last. There was tension, too, among the disciples as they fell to arguing about rank. There was Judas Iscariot brooding over his deadly plot, with Jesus reading his character like a book. And over and above it all, in the mind of Christ, there was the realization that the end was at hand—this last all the more charged with emotion because the disciples had apparently no notion as to what a crucial night it really was.

Relaxed intimacy and tension, peace and crisis, quiet and clash of minds—a curious mixture, to be sure, but not uncommon in human experience—especially in Christian human experience. Have you ever wondered how Christianity, which on the one hand comforts us with assurance, can also jolt and shock us with judgment? A strange combination but true to experience. The more we know of God's love, the more distressing are violations of that love. The more faith a man has, the more disturbed he becomes by his lack of faith. The more forgiveness we know, the deeper does sin trouble us.

Greatest Courage

Life itself is never totally one thing or totally another. Our highest moments are haunted by guilt. Our greatest courage is prodded by fear. Our truest joys are always stained with sorrow. And this is not grim fatalism, it is only honest confession that being either human or Christian is neither simple nor cut and dried.

If we see the fellowship of the disciples with Jesus in the Upper Room that night as a tiny first edition of the church, we can recognize some of the complexities that are involved in our own congregations. There are streaks of Judas in all of us. The will and intentions of our Lord are not clear to us, either. And however faithful we may be—as faithful as Peter, even—we are all potential deserters. Clearly, the strength in that Upper Room and the strength in the church is Jesus Christ. He who presided at the table, washed the feet, broke the bread; he who is the head, the life, the power of the church—he is our strength and our peace.

The climax of the drama in the Upper Room came with the institution of the Lord's Supper. It is significant that what the church has come to see as a central sacrament was superimposed upon the ancient and meaningful Passover. The Passover, which was the hallmark of the Old Covenant, is superseded by the new.

What Jesus did with the bread and the cup was to interpret dramatically the significance of his death before it happened. Ordinarily, death is considered by many people a mark of failure. The man who lives a successful and prosperous life, even for a hundred years, is still defeated by death. He may be honored in eulogy and revered in memory, but the fact is that death has whipped him.

The death of Jesus, when it first happened, was seen in just that light. The Temple authorities were sure they were rid of him. Pilate considered that he had disposed of a difficult situation. And the disciples were stunned with the knowledge that all was lost.

Redeeming Death

In the Upper Room, with the bread and the cup, Jesus was not seeing it that way at all. Far from signifying defeat, his death he knew would be the very means and method whereby God's redemption of his people would be accomplished. God would make defeat the first stroke of victory. The disciples did not understand this at the time, otherwise they might not have scattered and run as they did. But afterwards, when the Resurrection had become a fact, the pieces fell into place and the Holy Eucharist became the center of the church's worship. There all Christians participate in the redeeming death.

The Upper Room was only a place. Its exact location is long since forgotten, and the spot in Jerusalem where tradition says it was is now occupied by a Muslim shrine. Yet somehow it doesn't need a precise location any more. It was a place in the Passion and therefore it has a place in the Christian's heart and in the church's life.

Two Questions and Two Answers

REINHOLD NIEBUHR

I WOULD like to consider two answers that Jesus made to two questions recorded in the ninth chapter of the *Gospel according to Matthew.*

The first question was asked by the Pharisees: "Why do you sup with the publicans and sinners?" Jesus' answer was: "They that are whole have no need of a physician, but they that are sick." The second question was put by the disciples of John the Baptist. They asked: "Why do we and the Pharisees fast and your disciples do not fast?" And Jesus answered, availing himself of a Messianic imagery that we must discuss presently: "The wedding guests do not fast."

Logical Connection

The exegetes tell us that these questions and answers were not chronological and that the evangelist put them together because he thought there was a logical connection. It is this logical connection that I would like to consider because the two answers to the questions seem to me to contain the whole summary of the Christian gospel.

The first question is: "Why do you sup with publicans and sinners?" or "Why do you prefer the bad people to good people like ourselves?" To this question Jesus makes the ironic answer: "Healthy people do not need a physician, but sick people do."

This answer involves one of the radical transvaluations of values in the gospel. It was not the transvaluation against which Nietzsche protested. It was not the preference for the weak against the robust and strong. It may seem to be even more outrageous, for it was a preference for the repentant cheat (for the tax collectors, including Matthew, were cheats) over the righteous people who were unconscious of any flaw in them.

When Jesus said, "They that are whole have no need of a physician, but they that are sick," he was obviously ironic. He didn't mean that they were really whole or healthy but that they thought they were. This ironic remark does not stand alone in the gospel. The parable of the lost sheep and the observation that there will be more joy in heaven over one sinner who repents than over ninety and nine who need no repentance is a perfect parallel. Jesus obviously didn't mean that the righteous did not need repentance. He was ironic about the fact that they thought they did not need it.

The first question and answer pointed to the misconception about themselves of good people who do not know that there is a flaw in their goodness, or perhaps they suspect the flaw and try desperately to cover it up, as the Pharisees did. Therefore, this first question and answer is the gospel on its diagnostic side.

Righteous People

Let us look at ourselves in terms of these insights. Most of us are good people, yet many of us do not feel the need of a physician. We are ordinarily righteous people. But what are the flaws in our righteousness?

Let us begin with the righteous father. The good father must be good because his fatherhood is the very symbol of the fatherhood of God. Do not good fathers take care of their families? Does not their care express the love that is the norm of life?

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But, in order to take care of their families, they go out into the world and there they become involved in all the lust for power and for gain that is a part of the world's life. The goodness of their fatherhood does not save them from these temptations. And when they come back to the family, where is the father or husband who could refute the old adage that a wife is a mirror in which a husband may see himself twice his natural size?

Absolute Devotion

Even the most righteous father cannot help conforming to an old tradition of male dominance. This is a flaw into which we are betrayed not by malice but by tradition. If we know that it is a flaw, there is some possibility of grace beyond the tradition, but if we are unconscious of the flaw, the words of Jesus apply to us: "They that are whole have no need of a physician."

But, in enumerating good people, we must admit that the mother is certainly more indubitably righteous than the father. She is, in fact, the symbol of absolute devotion. Father D'Arcy may be right in regarding the feminine principle in life as closer to the realm of grace than the masculine. The ages of madonna worship are an explication of this fact. The madonna who was worshiped in the Middle Ages was as frequently the human mother with the genial smile for her baby as she was the Mother of God.

Now we Protestants, not having madonna worship, have invented Mother's Day, a kind of sentimentalized version of madonna worship. No one can question, in other words, the righteousness of a good mother. Yet a dean of one

of our universities has declared that, among the problems that children face, the most serious are mother problems and when psychiatrists analyze the root of these problems they come to the conclusion that the poor mothers can make so many mistakes. They may be tempted to be too permissive or too possessive or too dominating. The flaws in motherhood are, in short, many. They cannot be absolutely avoided but they must not be covered up if we are to follow our Lord's ironic diagnosis.

Critical Attitude

Let us take next the family itself, including father, mother and children. Is it not the seedbed of the kingdom of God? Are not all the symbols of the kingdom taken from the family? Yet the Lord was very critical of the family: "Whoso loveth father and mother more than me is not worthy of me." The justification for this critical attitude is that a family that is very good in its internal relationships may be the cause of injustices in society. For most of us are tempted to injustice not because we want something for ourselves but for our own. That is why the most ideal of all communities, the family, is constantly subjected to this ultimate criticism. It is not a question of criticizing the actual goodness of the family but of calling attention to the limits of that goodness, lest righteousness turn into self-righteousness.

Let us turn now from the family to the larger political community where we try to establish a tolerable justice between man and man and group and group. Certainly there are great distinctions between the righteous and the unrighteous, the just and the unjust, in the political realm. We usually define this distinction as one between those who love and those who do not. But if we go back to the publicans and sinners of the Bible and realize that the sinners were, above all, cheats, perhaps we could define the difference between the righteous and the unrighteous as between ordinary honesty and dishonesty.

Whatever may be the so-called democratic achievements of north and west European nations, including our own, the primary achievement is probably honesty in politics. When we make this distinction, Christians are immediately tempted to call attention to the fact that the non-Christian world suffers primarily from not having honest administrators. And Protestants are tempted to draw the circle of the righteous a little more tightly and to call attention to the fact that there are no high standards of honesty in Catholic countries.

On a certain level of moral judgment all of this may be true but, if we press the point, we get into the position of the Pharisees who did not know that there was a flaw in their righteousness.

Two statesmen of nineteenth-century Britain illustrate the problem that we are dealing with very well. They were Gladstone and Disraeli. Gladstone was a very righteous man and, if Disraeli was not exactly a publican, he was certainly not a good man or a pious one. Gladstone's type of piety certainly exceeded our current political piety. He was not a hypocrite.

Pathetic Aspect

It is, nevertheless, significant that the historians of the current age, whether Christian or non-Christian, have a tendency to betray perverse sympathy for Disraeli over Gladstone, which may be related to our Lord's preference for the publicans. Gladstone didn't know himself. He was unconscious of his own ambitions and he was also unconscious of the imperialistic drives in his nation. Whenever British interests were at stake, he found some cause for moral indignation that made it necessary for him to defend those interests, so that a continental diplomat could say of him: "I don't mind Gladstone's always having a card up his sleeve, but I mind his suggesting that the Lord put it there."

Disraeli, on the other hand, was frankly ambitious and frankly imperialistic. When he was made prime minister, he exulted: "At last I have reached the top of the greasy pole." It would be too much to say that Christ would have preferred Disraeli to Gladstone and yet this preference would be broadly in concord with the meaning of the words in the *Gospel according to Matthew*.

But let us turn to our own nation rather than Britain. There is a pathetic aspect in the pretensions of American righteousness. A journalist friend of mine reported that a French Dominican monk said to him: "You Americans, despite your Puritan background, are so pagan, I mean so innocent." My journalist friend said he didn't know whether the French monk wanted to compliment us or to insult us. But I told him of a similar experience with a Mexican philosopher who confessed to me: "You know, it's very difficult to be a neighbor of a nation which is at once so powerful and so innocent." My opinion is that both the Dominican monk and the Mexican philosopher were trying to be just as ironic as our Lord was with the Pharisees. Diagnostically, the gospel is very clear about the human situation and this clarity is succinctly expressed in Matthew's text.

God's Forgiveness

But let us move from diagnosis to cure and therefore to the second question and answer. It was put by the disciples of John the Baptist. The question was: "Why do we and the Pharisees fast and your disciples do not fast?" And Jesus answered: "The wedding guests do not fast." To understand this answer we must realize that the wedding banquet was a symbol of the Messianic Age and this answer of Jesus represented his radical revision of the Messianic hope. According to the hope, the Messianic Age would come when the righteous would be victorious over the unrighteous and when they would themselves become absolutely righteous. That would be the climax of history.

For Jesus, however, this was a wrong interpretation of the climax. The climax of history would come in a cross, and this cross would raise triumphantly God's mercy over all unrighteousness—that is, the unrighteousness of both the righteous and the unrighteous. This was therefore to be a real banquet that absolved people of the final ascetic effort to gain goodness.

There are temptations in the sexual life of man but the ascetic elimination of sex is not the answer. There are flaws in fatherhood and motherhood but the ascetic elimination of fathers and mothers is not the answer. We must live our lives as individuals, as fathers, as mothers and as families, trying to be as just and righteous as possible, but we must also recognize that absolute purity is not possible for us and that the grasp after it, involving the veiling of the flaw within our hearts, usually creates a final evil rather than a final good.

Let us, therefore, not fool ourselves. Let us be responsible and just but also know that our final peace is the peace that comes from God's forgiveness.

The Pioneering Parson of San Miguel Parish

PATRICIA KENT GILMORE

If you don't think we have any pioneers left, you should look up Jim Bull out in Nucla, Colo. He'd probably be the last to credit himself with pioneering but just follow him around for awhile and you'll see what we mean.

Isolated Area

The Rev. James A. Bull is a one-man social agency for one of the most isolated parts of the West. His bailiwick, the San Miguel River Basin, is located in southwestern Colorado with mountains and high plateaus on all sides. This isolation helps explain how Mr. Bull became more than a minister to the San Miguel Parish of Congregational Christian churches.

His pioneering began five years ago when he brought his wife, Ruth, and three small children to Nucla from Connecticut. They immediately fell in love with the invigorating, sunny climate and the friendly people. But they were a bit wary of the fact that the area had no hospital, no railroad or bus service, dilapidated schools and roads that varied from passable to nonexistent. They also discovered they were almost 100 miles from Montrose, the county seat. That was where they had to go for everything from a license plate to a high-school board meeting.

The problems of isolation mushroomed as several thousand newcomers arrived in the Nucla-Naturita area during the uranium rush on the Colorado Plateau. Along with worthwhile additions, there were also the "problem" transients who so often follow a "boom." So it was that Jim Bull found community needs too numerous to ignore, despite the endless demands of his three churches.

There was the problem, for example, of juvenile delinquency. On one occasion several local youths got into such trouble that they risked getting a prison sentence. Jim knew these boys and their problems well enough by that time to know that even if the punishment fitted the crime, it certainly would not fit the boys.

But the county judge who meted out the punishment was across the mountain and two counties away. Good and fair as he was, he had little to go on except the wrong committed. If he put the boys on probation, who would supervise them so far away? Or, if some sort of hearing could be held in home territory—obviously to the advantage of all concerned—who had the wisdom and background to hear their cases?

Unique System

The person, as it turned out, was Jim Bull. Fortunately his background included psychology courses at Colorado University and special study in human relations and counseling at Union Theological Seminary in New York City. Working with the judge, the local law enforcement officers, Nucla's mayor and other citizens, Jim led in developing a unique system. Any problem involving young people was first heard and discussed by Jim Bull's small Juvenile Problems Committee. The committee's solution, more often than not, involved regular counseling with the child and his parents. Only the most serious problems had to be taken to County Court after that.

As you might guess, the work of this committee increased and became more involved. That's how Mr. Bull found himself campaigning for a rural mental health program and a state-sponsored boys' home specializing in social-service facilities and psychiatric treatment. He even went to Colorado's Governor Stephen L. R. McNichols with a plea for help for teen-agers in trouble.

"As far as state facilities go, we can either send a delinquent to an inade-

The Rev. James A. Bull (center), Mrs. George Waldo of Juvenile Problems Committee and Deputy Sheriff T. J. Franks make plans for a teen-ager in trouble.

quate punitive institution or ignore the problem and hope it goes away," he told the Governor. Even with a special set-up such as Nucla's there was need for more professional and psychiatric help to make it possible for the local volunteers to do a constructive job. The Western Slope's lone psychiatrist, the Montrose area's one child welfare worker and the state's diagnostic center were all competent but they were too busy and too far away to be of much local help, Jim Bull pointed out.

Another problem that commanded his attention was the lack of a hospital. "How do women have babies here?" his wife asked on their arrival. There's still no hospital for 100 miles. Women give birth to babies under the most difficult circumstances and the area's doctors are badly handicapped by a lack of adequate medical facilities. But Jim Bull did his best. He prevailed upon the State Health Department to make a study of the area's health needs and the interest aroused has resulted in a new county public health program.

Still another problem was the local grade school, which had had six principals in five years. Many people were worried about the school problems but school-board members were notoriously unpopular. Few people wise enough to serve well had the courage to run for the office. Townsfolk who knew of Mr. Bull's interest in education finally persuaded him that it was his duty as a citizen to do the thankless job. He is now president of the school board.

Jim Bull may never win fame as a church money raiser or builder of impressive new church buildings. But nevertheless he has pioneered in the establishment of two new churches in the San Miguel Basin.

"Our churches are very small," he explains, "but when each small community has its own church organization there's more chance for individual responsibility and participation than if we had just one centrally located church."

Jim admits, however, that serving five churches—which include five youth groups, five boards of trustees, five Sunday services—can be mighty time and energy consuming. Fortunately, the Colorado Congregational Conference was able to help arrange for another permanent minister for the parish. For more than a year, the Rev. Stacy S. Richards has shared these responsibilities with Mr. Bull.

Vital Matters

Since the San Miguel Parish community covers 1,000 square miles, communication has always been a problem. To help solve it Mrs. Bull suggested they start a parish newspaper. The *Messenger* features news of each church, reminders of special community problems and is peppered throughout with philosophical quotes ranging from Sören Kierkegaard to Adlai Stevenson. This monthly paper also carries editorial comment on everything from baseball, Jim Bull's obsession, to suggested ways to strengthen family life.

Despite the respect he has earned for his community service, for extraordinary preaching talents and for his personal kindness, there are complaints that "a minister should keep his place." Actually, Mr. Bull is not the crusading type. By temperament and theology he's quite a conservative young man. But he is plain spoken on matters of social and political concern and feathers get ruffled.

James Bull sees community problems as one part of his job. In his own words, the task is "to make the Christian faith relevant to the community and the lives of its people." He didn't set out to be a pioneer, but the San Miguel Basin needed one and that's what they've got!

Mrs. Gilmore, a resident of the San Miguel area, is well acquainted with its churches' ministries. Sketch above is by Jacqueline Price Brackett and photo on opposite page by courtesy of Colorado Congregational Conference.

We Are Partners in Mission

A LOT of new faces this year," someone noted as the CC Missions Council Midwinter Meeting opened at Buck Hill Falls Inn in Pennsylvania. "Must be a lot of new blood on the boards and staffs."

Actually the "new faces" and record registration of more than 700 men and women were happy evidence of the growing partnership in the mission task of the United Church of Christ.

Joint Meetings

This year, for the first time, the Evangelical and Reformed synod presidents met with the Congregational Christian Superintendents' Conference. CC and E and R leaders in Christian education held joint meetings. So too did the Joint Committee on the Urban Church and the Council for Christian Social Action. Then too the Committee of Fifty of the Board for Home Missions met at Buck Hill Falls. And so, running through the myriad meetings and informal conferences was a sense of growing unity and purpose.

This year Missions Council sessions began with Sunday morning worship. The chaplain, the Rev. Paul S. Kershner of Akron, preached on "The Christian stance." Our basic need, he said, is "not peace with ourselves, not peace with our fellows or peace with members of another nation, but . . . peace with God. When a man finds this he has found the Christian stance. . . . You will always be fearful, bewildered, impotent, unable to withstand the assaults of a pagan world unless you are rescued and redeemed by something more than your own strength and personal goodness."

Another aspect of this year's sessions was a series of biblical studies each morning under the leadership of the Rev. Hartland H. Helmich, director of Campus Christian Life for the Evangelical and Reformed Church. The job was well done, and many expressed appreciation for this kind of study. Perhaps this will lead another year to provision for response and discussion through small groups.

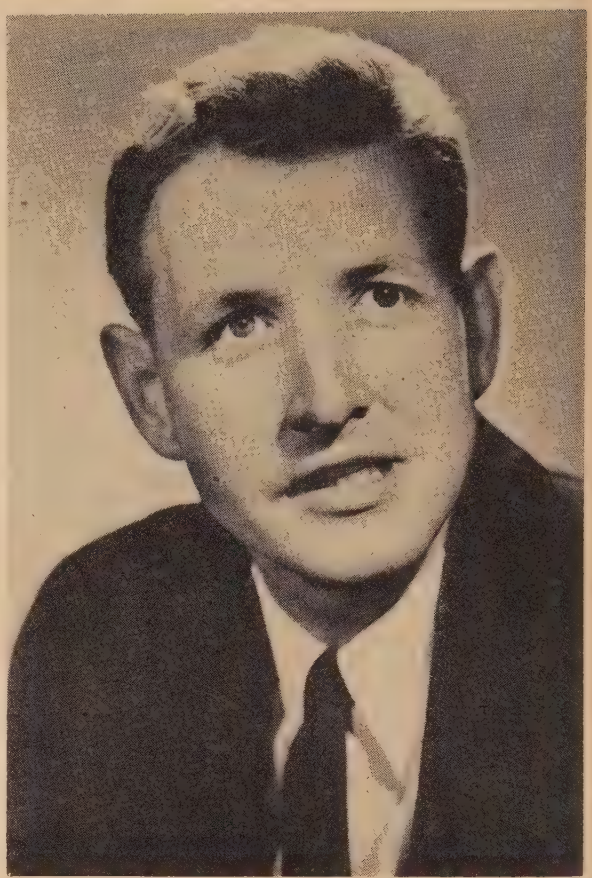
The evening programs represented another significant development. They began with a theological statement and concluded with responses from two executives of boards, who sought to show the relevance of the statement to their particular mission fields. Prof. John C. Bennett of Union Theological Seminary in New York City spoke on the subject, "What is distinctive about the gospel?" Prof. Walter Marshall Horton of the Oberlin Graduate School of Theology lectured on "The right and responsibility to communicate the gospel to those of other faiths." Prof. Ralph D. Hyslop also of Union Seminary concluded the series with an address on "The relationship of world mission and social action."

Dr. Bennett dealt with the moral law, which convicts us all, and divine grace, which redeems. Both the popular revival of religion today and the theological realism tend to level down the harsh demands of prophetic religion, he said. Dr. Horton noted that the mission imperative comes from God's own action. "To profess faith in the Christian God, and not try to communicate it to all, is to deny what one professes." In Dr. Hyslop's address one sensed both the unity and the urgency of the mission. We do not go alone. God is at work. We go with Christ, not for him.

All too often at meetings such as this, boards, agencies and departments are found vying with each other for the spotlight. Each must find a novel way of promoting its portion of the church's work. Many felt that the approach used at the Midwinter Meeting this year was mature and fruitful. The spotlight was on our common affirmations and faith. Each board member and secretary was helped to see how this bore upon his own particular responsibility.

S. MACON COWLES JR.

Dr. Cowles is program secretary for promotion of the CC Missions Council. Photo by courtesy of Office of Communication.



The Rev. Edward A. Powers has been elected general secretary of the CC Division of Christian Education.

Reports on mission work in the field were varied. James A. Tillman Jr. reported on the Interfaith Fair Housing Program in Minneapolis. The Rev. Alan A. Brash spoke for the East Asia Christian Conference. God is at work through this vast upheaval awakening the West to its responsibility and mission, he said. John Blaker Herod, a layman temporarily on the Missions Council staff, reported on his recent trip to Africa. The Rev. B. Kenneth Anthony gave a stirring address on the work of the CC Service Committee. The Rev. Gerald J. Jud, secretary for evangelism in the United Church, spoke of the need for renewal in the life of the local church. The church is "imprisoned in the culture," he said. "Our mission to the local church must help establish small redemptive groups that will leaven the whole."

The Rev. David H. Sandstrom, administrative secretary for the Missions Council, announced that receipts for *Our Christian World Mission* in 1959 totaled

$6,855,432, an increase of 5.48 per cent over 1958 receipts. In answer to questions about Missions Council expenditures, Mr. Sandstrom reported that while the budget for promotion increased only 33 per cent from 1949 to 1959, the apportionment receipts increased by 115 per cent in the same period. Salaries of senior staff members have not kept pace with the rise in ministers' salaries in the same areas. Likewise the net cost of Missions Council promotional literature has been reduced by 48 per cent. During the same decade the cost of printing and paper generally has risen 91 per cent.

Higher Education

The Missions Council has curtailed its expenditures at a number of points. Currently it is using the help of a management consultant in studying its organization and procedures. It is hoped, Mr. Sandstrom said, that out of this study will grow a greater effectiveness and efficiency.

Dr. Harold T. Janes, national director of the CC Christian Higher Education Fund, was unable to be present because of illness. His report was read by Dr. Lawrence L. Durgin, national chairman of the fund. Signed declarations from the churches give assurance of $2,293,185 already pledged toward the goal of $7,500,000. Dr. Janes called upon the state conferences and churches to redouble their efforts, using the tools and materials we now possess, so that all declarations may be made by spring and the goal completely underwritten.

Did the Midwinter Meeting consist only of talks and reports? Hardly! An enormous amount of work was done by boards and committees in those few days. The Joint Committee on the Urban Church prepared a statement on the responsibility of the church in urban areas. It completed plans for the Conference on Urban Renewal in Philadelphia, February 24-25, being sponsored by the United Church of Christ.

The Council for Christian Social Action labored hard and long to prepare resolutions dealing with the qualifications for the office of President of the United States, arms reduction and the dissemination of birth control information.

The Missions Council presented plans for the promotion of *Our Christian World Mission* in 1960 and 1961 calling for a sharp increase in giving to meet the minimal known needs of the boards and the anticipated needs of the state conferences.

The Christian education leaders in the United Church mapped plans for enlisting and training a volunteer corps of more than 2,000 Christian education associates who will be "pioneers in an exciting new venture in leadership development." The Rev. Howard Boardman of Boston, who is in charge of the CEA program, expressed the hope that by 1963 the associates "will become major interpreters of the theological and educational foundations of the new United Church curriculum."

Church's Mission

An important announcement for Congregational Christians was that the Rev. Edward A. Powers *(see photo)* has been elected general secretary of the CC Division of Christian Education. The announcement was made by Dr. Truman B. Douglass for the Board of Home Missions. Mr. Powers has been secretary of young people's work since 1956. He will assume his new office immediately.

Behind the many meetings at Buck Hill Falls a definite unity and order were in process. Here were people who sought God's counsel through corporate worship, prayer and study. Here men and women of the United Church of Christ confronted together the church's mission in the sixties. Here the partnership in obedience was strengthened.

LENTEN QUIET HOUR

FLORENCE BURGER

On the crest of a hill overlooking the Pacific Ocean stands a beautiful chapel. It is built almost wholly of glass, its most compelling feature being the cross on the altar, which is plainly visible from all directions. It is an inspiring sight to see the sunlight streaming in, creating a pattern of prismatic color and shadows that seem to form a beautiful mosaic with the cross at the center.

Each year people from far and near make their way up the hill to the chapel. Some come to see—to them it is just another scenic view to add to their travelogue. But for others this lovely place becomes a spiritual oasis, for as they pause before the symbol of God's all-embracing love and lift their hearts to him in prayer, they find their spirits strengthened and renewed.

In much the same way we approach the season of Lent. To some it is just a once-a-year event, but to others it becomes a spiritual oasis in an unquiet and troubled world. Each year at some time during the Lenten season women of the Evangelical and Reformed Church observe the Lenten Quiet Hour — a time set apart for thought and prayer, as they walk the Via Dolorosa with their Lord. Mrs. Gordon H. Sperry of Allentown, Pennsylvania, missionary education chairman of the Women's Guild, has prepared the 1960 Lenten Quiet Hour service, entitled "At the Crossroads." In it she reminds us that in this Lenten season each of us stands at the "crossroads," the place of decision. Will we accept or reject the way of the cross for our lives? For only the road to the cross is the way leading us to God.

"Around this Son of God, who is still showering his blessings upon men, there has gathered a fellowship of people abiding under the shadow of the cross. As they minister they come to know what it is to be torn by the wickedness of men. But if they are truly abiding in the shadow of the cross, they return love for hate, forgiveness for injury and blessings for curses. This is the way of the cross."*

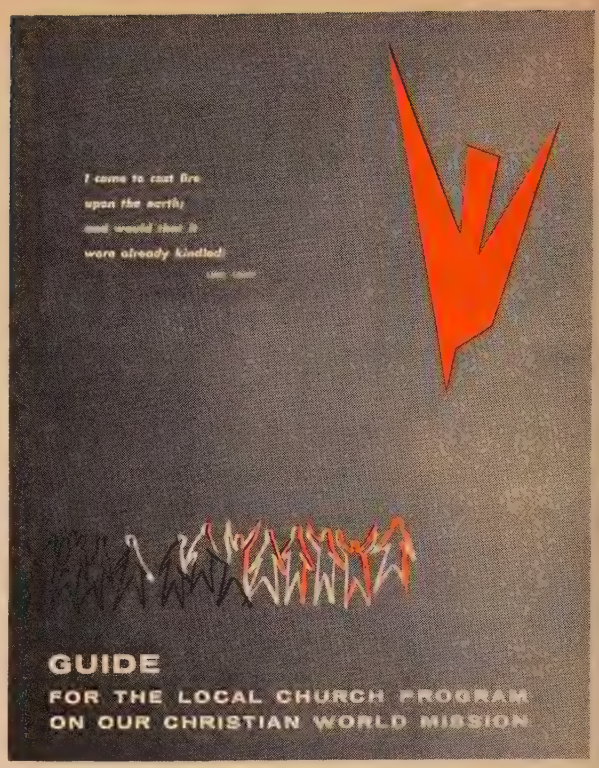
Pierce through our hearts,
O message of the cross,
That we may know
The way that leads among the
thorns must be
*The road we go.***

*From 1960 Lenten Quiet Hour Service, the Women's Guild.
**From *Songs From the Land of Dawn,* Friendship Press, New York, c.1949. Copies of the Lenten Quiet Hour are available from the Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio, at 5 cents each; 25 for 75 cents; 50 for $1.00.

Florence (Mrs. Martin) Burger, Jamestown, Mo., is chairman of spiritual life department, Women's Guild (E and R).

New guide available for local church program

THEODORE S. HORVATH



THE church is intended to bring fire upon the earth. Jesus himself referred to his mission in these words: "I came to cast fire upon the earth; and would that it were already kindled!"

The first disciples experienced the coming of the Holy Spirit on Pentecost Day with "fire power" that catapulted them onto the stage of world history and launched the church upon the mission to mankind.

New Humanity

The modern era of Protestantism resulted in a great missionary thrust, both at home and abroad, but it is now being said that the missionary zeal of major Protestant denominations has lost its "fire." Only the Holy Spirit can renew and once again empower the church to be the nucleus of a new humanity and to extend God's community upon the earth.

Yet, there are disciplines of prayer, study, training, action and service that can make ready a people through whom the Holy Spirit may carry on the mission and ministry of redemption and reconciliation.

To this end, a new guide for the local church program on *Our Christian World Mission* has been prepared for use in Congregational Christian churches.

Essentially this is a manual on methods and procedures, rather than on concepts and contents. But these methods and procedures are not presented as "gadgets" and "gimmicks" to manipulate or inveigle people into parting with some of their money to support a worthy enterprise. They are suggested to call forth receptive attitudes, informed minds and lives engaged in service, through which the Spirit may operate with power and purpose in the life of this world.

This guide has been prepared through an extensive cooperative effort involving national, state conference and local church leaders. It draws upon the experience of many state conference committees, local church committees, workshop groups in summer interdenominational conferences, many ministers and lay members, and upon years of accumulated wisdom and experience in missionary education, stewardship education and promotion of *Our Christian World Mission.* It becomes a companion piece in Congregational Christian churches to the *Program and Budgets Builder* and the *Workbook* for *Our Christian Enlistment.*

The guide presents a fifteen-point program for *Our Christian World Mission* in the local church, making recommendations for leadership and organization, activities and resources, commitment and enlistment. It assumes the advisability or necessity for a local church to have a board for *Our Christian World Mission.* It makes specific suggestions for the establishment of such a board, and gives step-by-step suggestions on how this board prepares for its task and plans for its work, coordinating the work of other groups and utilizing regular church channels and special occasions for interpreting and securing participation in and support for *Our Christian World Mission.*

The guide also suggests ways to "personalize" *Our Christian World Mission,* where and how Friendship Press and denominational materials, audio-visual aids and dramas may be used in missionary and stewardship education.

For the first time it spells out the relationship of the local church board to the Christian enlistment committees, making specific suggestions for formulating the budget for *Our Christian World Mission.* Family experiences in missionary and stewardship education and the importance of church vocations also receive attention.

God's Community

Local churches should secure enough copies of this guide to give one to the minister and the members of the church staff, the board of *Our Christian World Mission,* other major boards or committees, officers of all of the organizations, teachers in the church school or Vacation Church School, and all who have responsibility for interpreting and securing support for *Our Christian World Mission.*

The guide is printed in two colors, with an outline, telegraphic form of writing and with attractive art work. It is ready for distribution from Missions Council offices as of March 1 at 25 cents a copy.

The guide is issued in the hope that it will be instrumental in helping local churches to create more fully informed and more deeply committed church members who will see the church as God's community upon the earth and who will play an important part in carrying out the mission that has been entrusted to us.

Mr. Horvath is associate executive secretary of the CC Missions Council.

First Joint Meeting of Lay Officers

HEAR YE! New program book for all CC and E and R laymen and women just off the press!

This was the announcement to state presidents of the National Women's Fellowship and the Laymen's Fellowship of the Congregational Christian churches at their first joint annual meeting at Buck Hill Falls, Pa. The book's *première* before the presidents highlighted the meetings of both groups.

Program Book

Although the state presidents of both the men's and women's organizations have held their annual meetings for several years at Buck Hill Falls in connection with the CC Midwinter Meeting, these were the first sessions held jointly. Both the production of the book and the fact of meeting together were hailed as "major steps" toward a coordinated program of lay activities.

The attractive 111-page book will go into use in local churches next September. A committee of representatives from the Women's and Laymen's Fellowships and the Evangelical and Reformed Women's Guild and Churchmen's Brotherhood was responsible for its preparation in cooperation with ten carefully selected authors. It is the first time all four agencies have produced a book together, and it is the only program book these agencies will recommend for use in local churches next year.

MARY P. HARRINGTON

Mildred O. Walker, administrative assistant to the Women's Fellowship, is co-editor of the book with Ruth M. Auchenbach, literature secretary of the E and R Women's Guild. According to Miss Walker, the book's title: *"The Mission of the Church—Unity, Witness, Service,"* is in response to the fact that "in recent years there has been a rediscovery of the church. Many questions have been raised as to its mission, its place and its power. It is our earnest hope that the programs will prove helpful in bringing men and women face to face with their personal relationship to the church."

Nine programs related to the theme, with worship services for each, and a comprehensive do-it-yourself section at the back of the book with suggestions for creative programs in the local church are included.

CC members of the committee that prepared the book were introduced at Buck Hill Falls, as follows *(see photo)*: Miss Walker, Mrs. Keith Elliot, Michigan; William E. Peterson, director of the Laymen's Fellowship; and Mrs. Elmo Niccum, Indiana. Mrs. F. C. Lester, North Carolina; Charles Glover and H. Walter Wright, both of Illinois, were not present.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo courtesy of Office of Communication.

Among the CC members of the committee that prepared lay program book were Mildred O. Walker, Mrs. Keith Elliot, William E. Peterson and Mrs. Elmo Niccum.

E and R committee members in addition to Miss Auchenbach included Mrs. Reuben J. Schroer, Ohio; Mrs. Aden I. Eyster, Pennsylvania; the Rev. Robert E. Briggeman and A. O. McClellan, Ohio.

The first joint theological study sessions for the men and women presidents were held at Buck Hill Falls. Dr. Howard F. Schomer, president of Chicago Theological Seminary and formerly with the World Council of Churches in Europe, stated that the "proclamation of the gospel in the ministries of the world is the particular responsibility of the laity." He advocated more church meetings where the layman can raise questions and "get light from the brethren about them" and "the minister can raise questions that will not be embarrassing because all are brethren."

Christian Service

Lillian S. Gregory, executive secretary of the National Women's Fellowship, keynoted the five-day separate women's sessions with an address on "Unity, Witness, Service." Unity comes, she said, through stressing "what we have in common. . . . We must realize the real threat to ecumenicity is sectarianism at the local church level. Witness results from our interaction with God and our neighbor. The church is not something apart from us. Its renewal comes as the laity discovers this fact anew."

Miss Gregory went on to say that Christian service, "the visible record of faith in action," means living so that wherever we are "there is a tiny bit of the beginning of the kingdom of God." As we involve ourselves in church activities, we must ask: "Do my efforts help bring reconciliation to my neighbor or to persons in Africa, Cuba, Tibet and other parts of the world?"

Mrs. Laurence T. Schoen of Minnesota, national stewardship chairman of the Women's Fellowship, noted that "if there is a leisure class today, it is probably American women, because they have the fewest restraints on how they use their time! Women, bewildered as to their place in our highly complex society, need the Christian dis-

(Continued on page 34)

BOOKS

SEX AND LOVE IN THE BIBLE

By William Graham Cole *(Association Press, $6.50)*

THE opening sentence of the first chapter of this book is startling and it may mislead someone into the notion that the pages that lie ahead are pure sensationalism. But as William Graham Cole, professor of religion at Williams College, goes on to talk about love in *Hosea* and in other biblical sources, the reader will find that he is entering into a texture of discussion that is extraordinarily rich in historical reference and in spiritual significance.

Perhaps the order of the words "sex and love" in the title of the book ought to be transposed. For Prof. Cole's first effort is to make clear the meaning of love. He points out that, when we are commanded to love others, "we are not commanded to direct our affections or our emotions at all, but our wills." Indeed, the essential in love is a pointing of the will; it is a conscious, responsible act and one that, therefore, can be commanded without paradox. As for the love of God, this has nothing to do with mystical absorption in the divine being; it is obedience to the will of God.

The variety of topics encompassed in this book is considerable. The first four chapters deal with divine love and with human love in the Old and New Testaments. The next two chapters discuss sexual attitudes and practices in Israel, as contrasted with the practices of her neighbors and later of the Greco-Roman world. A seventh chapter has to do with premarital sex relations in the Bible, an eighth with sex in marriage, a ninth with prostitution, adultery and divorce, a tenth with homosexuality in the Bible, and an eleventh with other sexual deviations. That would seem to cover just about everything.

Most critics, like this one, are going to protest the implications in the concluding chapter on "The Bible and the World of Dr. Kinsey." It is indeed regrettable that Prof. Cole should have battled his way past the Assyrians, the Babylonians, the Greeks and the Romans only to succumb to Freud, Fromm and Kinsey. For instance: "Erich Fromm appears to be profoundly right in his contention that selfishness is the result not of too much self-love but too little." And just how, may I ask, do you rewrite the first and greatest commandment to get that meaning into it?

Moreover, I find a high-minded ambiguity, if not naïveté, in the handling of the problem of premarital sexual relations. It is very comforting to be told in conclusion that "sex is good" and that "sex is personal" but it is not enough. And in any case it is not the crucial message for the present generation of young people. Nor do I think we clarify the matter honestly with distinctions between "the lawful" and "the wholesome," with a savage attack on "the method of moralism," and with rhapsodic discourse on the uniqueness of the love encounter, on "Christian liberty," on "walking in the Spirit," and on "doing all things to the glory of God." Now just what does all that mean in this particular instance? Or does the very asking of the question align me with the literalists and the legalists?

Nevertheless, these sharp disagreements ought not to blind us to the special and exceptional merits of the book. It is well-written; it is always interesting; it shows sensitivity to the contemporary situation; it is most scholarly and thorough in its covering of the biblical data; it has a proper regard for theology as well as for ethics. And there is no other book that does the important job so well as does this book.

Robert E. Fitch
Dean and professor of Christian ethics, Pacific School of Religion.

POEMS

By Boris Pasternak (Translated by Eugene M. Kayden) *(University of Michigan Press, $3.95)*

BORIS PASTERNAK, it is sometimes said, won the Nobel Prize for his novel *Dr. Zhivago*. Actually the Nobel Prize is awarded an author for his total work. And an important part of Pasternak's work is his poetry.

Now at last a generous selection of Pasternak's poems has been translated into English. The translation of poetry is never easy. And Pasternak's style is frequently difficult. But often the words of this great and courageous man come through with gleaming beauty and clarity.

Pasternak is a poet of many moods and many themes. He can be intensely serious or playful. He can write of nature, of history, of personal struggle, of Christian faith. To American Christians he offers the refreshing experience of hearing their faith stated by a man who does not mingle or confuse that faith with the American way of life.

The most foolish opinions about Boris Pasternak have come from those who try to put him on one side of "the cold war." For this artist is no propagandist. He is a bold and profound critic of many features in Soviet society, but his criticisms cut as deeply into our conventional values. He is a slave to no system, a voice of no party.

Actually Pasternak, with an authentic patriotism, identifies himself with the Russian people in their own hopes and fears, but warns that the poet must always be independent. His high sense of mission is expressed in the marvelous poem "The Passing Storm." The poet's opportunity is to wash away dust and grime, like a cleansing shower. In the revolutionary changes of our time Pasternak sees the heralding of a better future. But these changes, he insists, are not enough. Hope must rest in "a spirit kindled/By truth revealed and magnanimity."

Unlike the most famous Christian poets who write in English—e.g., T. S. Eliot and W. H. Auden—Pasternak looks to the future with a remarkable confidence. His hope has sources both in Marxist concepts (purged of their cheaper corruptions) and in faith in Christ's resurrection. One need not share his outlook to appreciate its exultant poetic power.

This translation is done by a remarkable scholar, Eugene M. Kayden, who was born in Russia but has spent most of his life in the United States.

Roger L. Shinn
Professor of Christian ethics, Union Theological Seminary, New York City.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

E and R Giving Sets Record

Support of Apportionment and World Service programs exceeds previous year's record for 19th consecutive year

In his last report to the denomination submitted before his retirement as treasurer of the Evangelical and Reformed Church on January 31, 1960, Dr. F. A. Keck of St. Louis announced that 1959 marked the nineteenth year of uninterrupted increase in denominational giving.

Contributions to the Apportionment budget of the church in 1959 totaled over four and one-half million dollars, or 89 per cent of the annual goal set for the triennium by the 1956 General Synod. The 1959 contributions exceeded by slightly more than one million dollars the contributions for 1956, closing year of the preceding triennium.

Six synods paid or overpaid their Apportionment quotas. California Synod, which heads the list of 100 per cent synods, jumped from seventh place in 1958 to first place in 1959. North Illinois Synod again reports the largest contribution of any synod.

California also leads the synods in World Service contributions, having exceeded its goal by 99 per cent. All but eight synods oversubscribed their World Service quotas.

The 1959 General Synod of the Evangelical and Reformed Church meeting in Oberlin adopted an annual budget for the biennium 1960-1961 totaling $5,625,300, an increase of 10.3 per cent over the last triennium. The annual World Service goal is $661,800.

Record of Apportionment and World Service Giving by Synods in 1959

Synod	APPORTIONMENT Goal	Paid	Per Cent	WORLD SERVICE Goal	Paid	Per Cent
1. California	$ 26,504	$ 28,442	107%	$ 3,120	$ 6,224	199%
2. Southeast Ohio	178,837	185,854	104	21,040	28,275	134
3. Missouri Valley	257,393	261,240	101	30,280	44,577	147
4. South Indiana	264,086	265,680	101	31,070	39,333	127
5. Southern	102,443	102,855	100	12,060	13,540	112
6. Mercersburg	170,182	170,191	100	20,020	23,670	118
7. Midwest	199,004	195,829	98	23,415	32,758	140
8. Northern	110,525	108,507	98	13,000	16,104	124
9. Kansas City	109,525	107,421	98	12,885	17,709	137
10. Philadelphia	188,847	184,871	98	22,220	26,127	118
11. South Illinois	178,000	173,814	98	20,950	28,947	138
12. Central Pennsylvania	98,697	93,254	94	11,620	12,436	107
13. Southwest Ohio	226,233	213,253	94	26,610	28,797	108
14. Northwest Ohio	187,061	174,278	93	22,000	26,540	121
15. Lancaster	188,103	173,002	92	22,120	24,054	109
16. South Wisconsin	152,017	137,016	90	17,890	27,911	156
17. North Illinois	342,069	299,913	88	40,240	44,971	112
18. East Pennsylvania	134,597	115,710	86	15,835	13,907	88
19. Northeast Ohio	186,610	158,302	85	21,950	21,540	98
20. Michigan-Indiana	229,724	194,047	84	27,030	31,156	115
21. Texas	115,595	97,280	84	13,600	14,989	110
22. Pittsburgh	206,642	173,403	84	24,300	26,557	109
23. West New York	176,701	147,746	84	20,790	21,111	102
24. Potomac	159,401	131,804	83	18,750	19,086	102
25. Susquehanna	123,118	100,776	82	14,490	12,593	87
26. Reading	250,720	202,261	81	29,500	23,755	81
27. Lehigh	198,727	149,775	75	23,370	21,667	93
28. New York	52,630	37,957	72	6,190	6,935	112
29. Pacific Northwest	16,940	12,182	72	2,040	2,023	99
30. North Wisconsin	159,230	114,258	72	18,730	14,987	80
31. Dakota	20,411	14,579	71	2,400	3,540	148
32. Rocky Mountain	30,475	14,948	49	3,600	4,919	137
33. Magyar	57,875	17,899	31	6,805	3,915	58
Totals	$5,098,922	$4,558,361	89%	$599,920	$684,668	114%
				From Organizations	7,949	1
					$692,618	115%
Increase over 1958	$ 46,816					

NEWS

WITHIN THE UNITE

ANDOVER NEWTON ALUMNI DISCUSS MISSIONS

Lenscraft

PROTESTANT leaders in the New England area who attended the annual midyear alumni meeting at Andover Newton Theological School, Newton Centre, Mass., in January heard Dr. Alford Carleton, executive vice president of the American Board of Commissioners for Foreign Missions, discuss "The changing scene in missions."

Following his address a panel composed of four foreign students joined Dr. Carleton in a general discussion.

Shown in photo *(left to right):* Dr. Carleton, Bert Williams of Samoa, Maung Maung Han of Burma, Kazuhiko Higuchi of Japan, the Rev. Vella K. Roberts of India and Dr. J. Leslie Dunstan, professor of missions and comparative religion at Andover Newton. Dr. Harvey Cox of the American Baptist Convention spoke on "The changing scene in evangelism."

E AND R CHRISTIAN EDUCATION BOARD ELECTS PRESIDENT

AT A reorganization meeting of the Board of Christian Education and Publication of the Evangelical and Reformed Church, held in Philadelphia recently, the Rev. Dr. Ralph P. Ley *(see photo)*, pastor of First E and R Church, Waukesha, Wis., was elected president.

Other officers are: Marie Helland, San Antonio, Texas, vice president; Prof. Roger L. Shinn, New York City, secretary; and Mrs. Richard H. Denzler, Glenside, Pa., treasurer. The Rev. Herbert H. Wintermeyer, pastor of St. John's E and R Church, Affton, Mo., was chosen to serve as a member of the executive committee along with the officers.

The Rev. Robert T. Fauth, pastor of Peace Memorial Church, Chicago, and Prof. Harold A. Pflug of Eden Theological Seminary, Webster Groves, Mo., retired as members of the board after having served two full terms, as provided by the Constitution and Bylaws of the church. Mr. Fauth had been president of the board for the past three years and Dr. Pflug had been a member of the board since its organization in 1937.

Three newly elected members were present for the reorganization meeting—Dr. Marlyn Rader, Nazareth, Pa.; Richard Howard, Akron, Ohio; and the Rev. Harold C. Grunewald, Middletown, Ohio.

The board took recognition of the faithful service of Rose Marie Kniker, who retired as a member of the staff on January 31, 1960. Miss Kniker began her duties as editor in 1929, and at the time of her retirement was serving as librarian in charge of the Service Library in Philadelphia. She plans to make her home in the Philadelphia area for the present.

The board noted with approval the progress being made on the United Church curriculum. The Rev. J. Donald Paine, editor in charge of the new nursery materials, gave a detailed report on the nursery items that are now on the press. These materials include a course book for teachers, *3's in the Christian Community;* a set of eight *Picture-Story Books for 3's;* a portfolio of eighteen large, four-color teaching pictures; and the *Nursery Manual,* an administrative piece for the nursery department. An introductory set of these nursery materials will be available for distribution to the churches by March 15. The Rev. Dr. Franklin I. Sheeder is executive secretary of the E and R Board of Christian Education and Publication. The annual meeting of the Board of Christian Education is scheduled to be held in Philadelphia on April 27 and 28.

O'Bie O'Brien

STUDENTS PUBLISH LENTEN DEVOTIONAL GUIDE

THE planning and production of their own Lenten devotional guide proved to be such a rewarding project when they tried it last year that the members of the Student Christian Association at the State University Teachers College in Fredonia, N. Y., are doing it again.

Beginning their planning before the Christmas vacation, the worship committee of the association sent notices to a selected list of writers inviting each to contribute a meditation to be included in the student publication *Campus Lenten Meditations.*

Last year, thirty-three students, all of the faculty members who had been invited and five clergymen in the community submitted manuscripts. There was one meditation for each day of Lent. These were carefully edited, mimeographed, attractively bound and 1,000 copies were distributed on the campus and among friends in churches within a fifty-mile radius of the college.

Said one senior: "Simple as these devotional materials are, they are uniquely our own. They are not imported, sophisticated ideas. When I read from my devotional, I feel related to classmates and teachers at a new level of Christian faith."

Molly Ann Kidder *(see photo)*, elementary education senior, is the editor of the 1960 edition of *Campus Lenten Meditations.* Only students and faculty members were invited to contribute this year. Two original musical compositions by students are included. The Rev. Elmo Pascale, CC clergyman, is director of the Student Christian Association at Fredonia. The work is supported by the New York Congregational Christian Conference and West New York E and R Synod.

IOWA MEN FARM CHURCH LAND

WHEN St. John's E and R Church, Newton, Iowa, dedicated its newly remodeled and redecorated sanctuary in January, the men of the church were particularly proud of the contribution they had made toward the $13,000 project. Not only had they donated many hours of labor in construction, but they had also earned much of the money needed to pay the bills. For the past six years the men of the church have farmed a 14-acre tract of land belonging to the congregation and placed the resulting income in an improvement fund for the church. Formerly, the minister farmed this land to supplement his income, but that is no longer necessary. In addition, the men rented part of a farm near the church. Here they cultivated forty-seven acres of oats, thirty acres of hay and forty-five acres of corn. Approximately fifty-two men helped with the farm project at various times during the year. In the late fall thirty-six men harvested corn on both tracts of ground.

Photo shows Henry Bohne and William Eilert unloading corn from the wagon, while Albert and Leslie Osten stand by the sheller they own. Karl Dammeier is leveling the corn on his truck. Albert Bollhoefer has been farm manager for the project.

In 1958 St. John's began a three-year, $25,000 improvement program that included an addition to the church that would provide a pastor's study, a ladies' parlor, four classrooms and washrooms, and the complete remodeling and refurnishing of the sanctuary. The church has met its improvement fund goal each year and expects to complete its program debt-free by 1962, when it celebrates its centennial. The Rev. Russell F. Miller is the pastor of St. John's—one of the churches sending *United Church Herald* into every home.

Continued on next page ▸

CALIFORNIA CHURCH HONORS 50-YEAR MEMBER

Oakland Tribune

Mrs. Gertrude Dassel Ellsworth, 74, of Fremont, Calif., was honored recently by the Congregational Christian church of Niles, Calif., where she is deacon emeritus. The special service and the reception following were in observance of her fiftieth anniversary as a member of the congregation.

Mrs. Ellsworth's husband, the late Edward A. Ellsworth, was a member of a pioneer family that settled in Mission San Jose over one hundred years ago and was identified with much of the early history of the valley. The couple met at church school, did their courting at church picnics and later became literally the pillars of the congregation, giving important financial support as well as providing leadership for numerous organizations and programs under church auspices.

Mrs. Ellsworth has been active in many civic and community organizations, but her major interest has been her church. She served for many years as president of the church guild and annually entertains the group at a picnic luncheon in her garden, one of the show places of the community.

She is well known in the church for her flowers, which she brings from her own garden and arranges for the altar *(see photo)*. She has also been a member of the choir and has served in the church school.

The special service in Mrs. Ellsworth's honor was arranged by Don Dillon, moderator of the Niles church. The Rev. Victor H. Morgan, interim minister, was the speaker. Niles Congregational Church is another 100 per cent congregation, meaning that it sends *United Church Herald* into every home at a reduced rate.

ILLINOIS PASTOR RECEIVES RURAL AWARD

The Rev. Dr. Ewald H. Plassmann, pastor of Immanuel E and R Church, Peotone, Ill., is the recipient of the fifth Rural Pastor's Award given by the Town and Country Church Committee of the E and R Board of National Missions.

In a service of worship held at Immanuel Church, at which the Rev. Clifford J. Janssen, St. Petersburg, Ill., preached the sermon, the presentation of the award was made by Dr. Purd E. Deitz, general secretary of the Board of National Missions. Mr. Janssen is chairman of North Illinois Synod's committee on town and country church.

Photo shows participants in the service *(left to right):* Mr. Janssen; Dr. Deitz; the Rev. Dean G. Plassmann, Lake Zurich, Ill., son of Dr. and Mrs. Plassmann; Dr. Plassmann; Dr. William L. Rest, president of North Illinois Synod; Mrs. Plassmann; and the Rev. Ernest Gander, St. John's Church, Peotone.

Candidates for the Rural Pastor's Award are nominated by their synodical committee on town and country church with the concurrence of the synodical council, and are chosen by the Board of National Missions meeting in executive session. The qualifications required for eligibility include an effective ministry in town and country churches of no fewer than ten to fifteen years and evidence of "some distinguished contribution to the solution of problems affecting the town and country church." This contribution must have been either in the field of methods, literature or leadership affecting the local church or community. In addition to rewarding individual excellence, the award is a tribute to the hundreds of pastors who "serve God faithfully and capably in rural places."

Ordained to the Christian ministry in 1920, following his graduation from Eden Theological Seminary, Dr. Plassmann has spent his entire ministry in town and country churches and has been pastor of Immanuel Church in Peotone since 1932. He has been a member of several synodical committees and served a term as president of North Illinois Synod. He has been a delegate to several General Synods of the Evangelical and Reformed Church.

Ridge Studio

NEW STAFF MEMBER FOR WORLD SERVICE

THE Rev. Theodore H. Van Dyck of San Bruno, Calif., has joined the staff of the Commission on World Service of the Evangelical and Reformed Church as an executive assistant with special responsibility for field work. He is also the commission's liaison officer with Heifer Project, Inc.

His office is in the denominational headquarters building at 1720 Chouteau Avenue, in St. Louis, where he is associated with the Rev. Dr. Reginald H. Helfferich, the executive secretary, and Mrs. J. K. Braun, executive assistant in administration.

Since 1954, Mr. Van Dyck has been the full-time president of the West Coast Area of the Evangelical and Reformed Church, comprising the churches in California and Pacific Northwest synods. Prior to 1954 he was pastor of St. Paul's E and R Church in Seattle, Wash. During this period he held various synodical offices and also served on the staff of the Board of National Missions.

A native Texan and a graduate of Eden Theological Seminary, Webster Groves, Mo., Mr. Van Dyck was ordained in 1937 and spent the early years of his ministry as pastor of First Church, Biloxi, Miss., and director of the Back Bay Mission at Biloxi.

Mr. Van Dyck is available for speaking engagements on behalf of World Service.

The Commission on World Service is the agency through which the church seeks to be of help in emergency situations at home and abroad. Much of its work is done through Church World Service, the overseas relief and rehabilitation agency of the National Council of Churches.

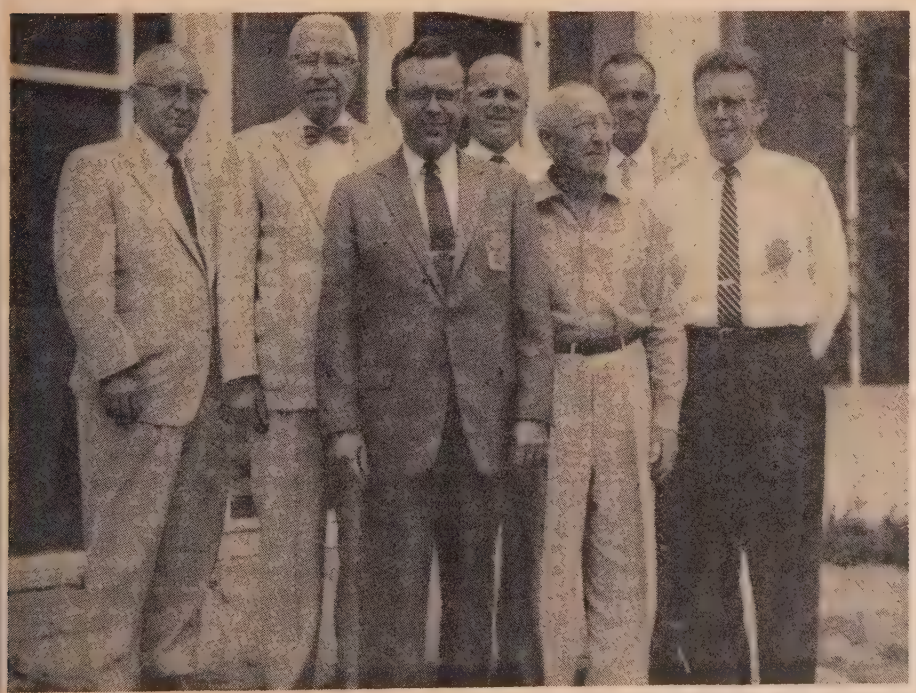
The Staggs

FLORIDA MEN STUDY CHRISTIAN MISSIONS

EVERY Christian has the personal obligation to help take the gospel to all nations. . . . Membership of the churches should be awakened to the opportunities offered by the mission program by emphasis from the pulpit, maximal use of visual aids and personal reports from the active mission field when possible."

These were some of the judgments embodied in a statement adopted by forty-five members of the Florida CC Laymen's Fellowship at the conclusion of an International Seminar at which they discussed the motives and content of Christian missions and their own responsibilities to this mission.

In preparation for the seminar, each registrant received a packet of study materials, which included "You shall be my witnesses," by Fred F. Goodsell; "The conquest of inner space," by David M. Stowe; and the November 12, 1959, issue of *United Church Herald* containing the article "Young Africans seek Christian solutions to rapid social change," by John A. Reuling, Africa secretary of the American Board for Foreign Missions.



There has been an "encouraging and heartening" increase in joint Churchmen's Brotherhood (E and R) and Laymen's Fellowship (CC) activities in the state of Florida, according to C. Merrill Branch of West Palm Beach, president of the Florida Laymen's Fellowship. For three years the two groups have been conducting joint retreats. John C. Cunningham, a member of the Robertson Memorial E and R Church in Miami, is serving on the Laymen's Fellowship board of directors.

Both men's groups are taking an active interest in the national project in support of the "Off to Adventure" TV series produced by the Office of Communication. Photo shows the officers of the Florida Laymen's Fellowship *(left to right):* Sumner R. Waldron, Coral Gables, a director; Harry G. Forster, West Palm Beach, secretary-treasurer; C. Merrill Branch, president; Edward J. Waldron, Coral Gables, vice president; Dr. Harold W. Clarke, St. Petersburg, director; Guilford T. Sims, Tavares, immediate past president; and John C. Cunningham, director.

NEWS of the WORLD

BISHOP LILJE TEACHING IN UNITED STATES

RNS

BISHOP Johannes Lilje of Hannover, Germany, chairman of the United Evangelical Lutheran Church in Germany (VELKD), arrived recently in New York City with his wife to serve for one semester as Harry Emerson Fosdick Visiting Professor at Union Theological Seminary. Head of the Hannover Church since 1947, Bishop Lilje is a member of the World Council of Churches' Central Committee and a former president of the Lutheran World Federation. Outspoken in his Christian convictions, he was charged with "high treason" by the Nazis in World War II and imprisoned for eight months until liberated by U.S. troops in 1945.

Speaking at the Lutheran Church of the Holy Trinity in New York City a few days after his arrival, Bishop Lilje declared that he saw no major "renaissance" of anti-Semitism in his country, despite the unfortunate incidents that had occurred during the preceding weeks. Nevertheless, he said, German authorities should deal "firmly and soberly" with anti-Semitism, and "make it clear that it is below our German dignity."

Pointing out that there are no more than 30,000 Jews among the 53,000,000 people in Germany today, Bishop Lilje said there are "very few remnants of genuine Nazi feeling in the German population." But "there may be some steering from behind the scenes," he suggested. "The Communists undoubtedly will try to make the worst of it," Bishop Lilje concluded.

DAHLBERG FAVORS RADIO-TV NETWORK

THE creation of an endowed radio-TV network to teach American culture and morality was urged recently by the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches.

Writing in a recent issue of a TV magazine, Dr. Dahlberg said that the American public may demand such a network as an alternative to commercial broadcasting, if networks and advertisers do not change their outlook.

"The rigged quiz shows are bad enough," he said. "But they are only one phase of an advertising philosophy that will go to any lengths to make a sale. The commercial world, in view of all that is coming to light, should be just as concerned about cleaning up its own back yard as it has been insistent that the labor unions should clean up theirs.

"We all need to go to the cleaners. The obscenity, covetousness and growing vulgarity of our American culture constitute a subversive influence as menacing as communism."

Dr. Dahlberg suggested that if the industry itself does not radically change its policies, the public will "demand some powerful alternative to commercially sponsored TV," such as an endowed radio-TV network.

Most religious broadcasting, however, is now "too tame," added Dr. Dahlberg. "Because of the large listening audience there is a temptation to please everybody, and to proclaim only the secondary truths that will be a common denominator for all. We need more controversy over the air—of a constructive character—controversy in depth. National networks are too timid about the possible clash of ideas," he said.

IN A statement addressed to the nation on his return from a thirty-five-day 'round-the-world mission *(see* United Church Herald, *February 4)* the National Council president called on Congress and the American people to "wake up to the urgent need of a far larger program of economic aid and technical assistance than anything we have as yet attempted.

"This does not mean indiscriminate 'give-away' programs," he said, "which often do more harm than good. Rather, it means training and resources for the kind of self-help that the people of all nations instinctively desire."

"Their problem," he continued, "is how to build up their economy and educational resources sufficiently so that they can abolish hunger, poverty, disease and illiteracy. If we will only help them at this point, we will do more to defeat communism and insure world peace than by any number of military missions."

HONG KONG COUNCIL ERECTS HEADQUARTERS

PRESIDING at ceremonies marking the laying of the foundation stone of the Morrison Memorial Center in Hong Kong is Dr. C. S. Leung *(at lectern)*, chairman of the Hong Kong Council of the Church of Christ in China. Dr. Leung will be remembered as the fraternal delegate who represented the Church of Christ in China at the E and R General Synod and at the General Synod of the United Church of Christ in Oberlin, Ohio, in 1959.

Named in honor of Robert Morrison, the first Protestant missionary to China, the new center is to serve as a permanent home for the Hong Kong Council of the Church of Christ in China. Money for the building comes from a $1,000,000 fund (Hong Kong currency) for the erection of a church and school buildings in Hong Kong and in the New Territories. The fund was raised in commemoration of the 150th anniversary of the arrival of Dr. Morrison in Canton.

Principal address at the ceremonies marking the laying of the foundation stone was given by the Rev. Maxwell O. Janes of London, general secretary of the London Missionary Society, the agency that sent Dr. Morrison to China in 1807.

The girls who sang during the program are members of the Kowloon True Light Girls' School Choir. The Chinese characters at the top of the illustration announce that this is the Morrison Memorial Center cornerstone-laying ceremony.

PROTESTANTS SEEK $11,418,000 FOR RELIEF

RNS

AMERICAN Protestant and Eastern Orthodox church members are being asked to contribute $11,418,000 in the 1960 United Appeal by Church World Service for overseas relief and rehabilitation, an increase of $168,000 over last year's goal.

Major emphasis of the 1960 appeal will be the "One Great Hour of Sharing" observances in local churches on Sunday, March 27, when special offerings will be dedicated in thousands of churches for overseas relief programs conducted through C.W.S. by the thirty-five member denominations of the National Council of Churches. "One Great Hour of Sharing" will be widely observed by members of the United Church of Christ.

Similar offerings will be made by a number of denominations on various other dates. The International Convention of Christian Churches (Disciples of Christ) made its contributions during its Week of Compassion, February 21-28. The Methodist Church raised overseas relief funds during its Week of Dedication, February 28-March 6. An overseas relief appeal throughout the United Presbyterian Church in the U.S.A. will take place on Easter Sunday, April 17. The American Baptist Convention and the Church of the Brethren extend their relief fund appeals the year 'round.

Photo was taken at St. Louis airport recently when C.W.S. was loading twenty bales of blankets for Algerian war refugees. At left is Dr. Vernon H. MacNeil, executive secretary of the Illinois Council of Churches, which sponsored a state-wide blanket collection in the churches during January, and Dr. Elmer J. F. Arndt, general manager of the C.W.S. regional clothing collection center in St. Louis. Another twenty bales were flown to the West Coast en route to typhoon victims in Japan.

LETTERS

West Point, N. Y.

TO THE CO-EDITORS:

May I compliment you on your excellent journal? Two articles stand out in the January 7 issue: "Responsible parenthood and the population problem" and "Hymns of the early and medieval church." The latter is very well done and is based on thorough scholarship.

Russell K. Alspach
Colonel, U. S. Army.

★

Fort Riley, Kan.

TO THE CO-EDITORS:

I have just read "What do we mean by 'revelation'?" by Dr. Elizabeth R. Achtemeier in the January 21 issue of the *Herald.* Never have I read such a brief and understandable statement regarding the greatest comprehensive significance of Christianity.

Dr. Achtemeier has reduced composite high theology to a significant, understandable denominator. She has also successfully introduced biblical criticism in a manner that will not excite hostility. Above all, she has opened the door to a new dimension of faith for any reader who will take her article seriously.

Daniel T. Saylor
Chaplain (E and R), U. S. Army.

★

Chillicothe, Ill.

TO THE CO-EDITORS:

Someone made the statement that "Liberal religion is a theology of the past" and it seems that *United Church Herald* is trying to promote this idea by publishing mainly neo-conservative or neo-orthodox articles on religion.

One such recent article that shows very little attempt to relate beliefs to scientific evidence or even logical thinking is "What do we mean by 'revelation'?" by Dr. Elizabeth R. Achtemeier. . . .

It is well to remember God's acts in history two thousand years ago, but if we fail to see his acts ever new today we already have a dead church. Because Jesus died on a cross two thousand years ago because of his convictions does not mean that "the battle has been won." It means that we too must live the kind of life we know is best for the world, and we have the inspiration of his life and death to challenge us. God has not "confounded the wise with his ways." What kind of a god would act that way? We must be wise—we must seek wisdom—this age certainly calls for it! And more than one book has been written to help us find this wisdom—and more than one life has been lived with great conviction to show us the way.

Elium E. Gault
Minister, Plymouth Congregational Church.

★

Raleigh, N. C.

TO THE CO-EDITORS:

Thanks for the forthright article "Ought a Protestant vote for a Roman Catholic for President of the U. S.?" by Dr. Howard R. Burkle in the January 21 issue of *United Church Herald.*

Catholic teaching about the separate temporal and spiritual authority is often ignored by Protestants. Even Senator Kennedy in his birth control statement was only partially quoted in most papers, for he also said he would act in the nation's best interest.

One difference with the article's position should be noted: its assumption that we vote for a candidate on the basis of his "political competence" and "professional qualities" seems naïve. The issues at stake in an election and the position of a man's party on them are fully as important in twentieth-century politics as these individual traits.

Gaylord B. Noyce
Minister, The United Church.

★

Oak Park, Ill.

TO THE CO-EDITORS:

I was greatly disturbed after reading Dr. Howard R. Burkle's article "Ought a Protestant vote for a Roman Catholic for President of the U. S.?"

Now I have read Dean Roy Pearson's article "My reservations about voting for a Roman Catholic for U. S. President" in the February 4 issue. I am so grateful for his clear statement of the basic issues.

In an age when the constant urge in our Protestant churches is for tolerance and brotherhood, many people refuse to recognize that there is a basic difference between Protestant and Catholic beliefs and authority—between our Protestant heritage and tradition and those of the Catholics. Our Founding Fathers and our Reformation leaders would not forget. Should we?

Dean Pearson has done Protestantism a very wonderful service. I hope all subscribers read the article with understanding.

Lydia (Mrs. R. R.) Shepard

★

West Palm Beach, Fla.

TO THE CO-EDITORS:

Thank you for printing the fine article by Dr. S. Macon Cowles Jr. concerning the church meeting *(see* United Church Herald, *January 21).* Too frequently in our churches people gather only once a year in a true church meeting. And even then the number is only a small minority of the whole church and usually the business is cut and dried. There is very little sense of the church members under Christ actually fashioning the life of the local church.

For many years Union Congregational Church in West Palm Beach has met in a quarterly church meeting. A fine time of fellowship is had around the dinner table and an excellent spirit permeates the meetings. The average member really feels a part of the church life and that he or she has a voice in the on-going movement of Union Church. The work of the boards, committees and groups is buttressed by the whole church and they in turn are much closer to all the members. We commend the quarterly church meeting to our fellowship as we seek to recapture the genius and strength of our churches.

Edward J. Vorba
Minister, Union Congregational Church.

★

Detroit, Mich.

TO THE CO-EDITORS:

Looking at the cover of your January 7 issue, I thank God that I don't look like that man. If women looked like that, wolf calls would be rare indeed!

Fred Papsdorf
Member, St. Matthew's and St. Peter's Church (E and R).

I am sorry that we do not see eye to eye on the merits of the January 7 cover of the Herald. *This, as we explained, was a photograph of a bronze mother, father and child executed by Henry Moore, the eminent British sculptor of whom Jacob Epstein said: "He is the one important figure in contemporary English sculpture."*

It is almost a truism for me to say that twentieth-century art of this kind strives to reflect a theme that has universal meaning rather than to depict faces and physiques that you may be accustomed to seeing in your mirror or at the supermarket.

It is evident, for example, that Moore's basic theme is unity of the mother and father through the sharing of their infant, to whom each has contributed and for whom each is rendering support. The child, you will note, is dependent on his parents, but also appears to be growing, as all three peer intently and wonderingly into the future.

The massive shoulders of the parents, connoting strength and determination, are reflections of their joint ability to cope with life's tasks. At the same time, the parents' tenderness and affection are represented in the way their bodies appear to swing toward each other and in the graceful way they jointly hold their child.

If you will look again at the sculpture in this light, I do hope you will see how appropriate Mr. Moore's title, "The Family," is for his sculpture and how relevant the sculpture was for the bold and fearless Protestant statement of belief on a most controversial issue. avm

ALLEN AND DOROTHY HACKETT

PART II

Dr. Hale H. Cook is the director of the public health program for the Marathi Mission in India.

Our visit with our missionaries in India

By train and a night plane we arrived in the Bombay area, where the American Board of Commissioners for Foreign Missions began work in 1813. We were to have a quick glimpse of a part of the well-known Marathi Mission. We climbed to the high plateau around Poona by electric train and shuttled by car, bus and jeep over the rolling hills.

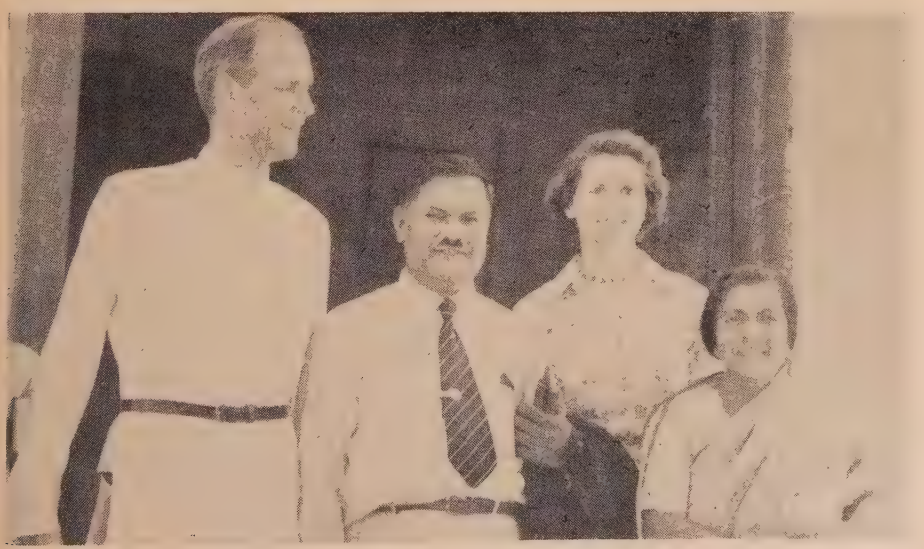
Our first stop was Poona, a city of more than one-quarter million people and a center for military training and higher education as well as rice refining. Our hostess there was the Rev. E. Loleta Wood, a CC missionary, who teaches Old Testament and religious education in the United Theological College of Western India. She is remarkable in her triumph over a crippling attack of polio, in her love of beauty and in her grasp of the latest developments in theological education in India and abroad. She makes no secret of her pride in the college, which is the oldest institution for training Christian ministers in the Marathi-speaking area.

We wish there were space to take you in imagination to the spotless Pierce Memorial Hospital in Wai, the vital college in Ahmednagar, the leprosy clinic near Satara, which was begun in 1954 under a banyan tree along the road. You would enjoy riding around Supa in the "Maine Pilgrim," a station wagon given to the Rev. Joseph L. Moulton, another well-known CC missionary, by the Congregationalists of Maine. We saw there how village evangelism can be carried on by sheer friendship, good training and tireless "leg work."

Vadala gave us a glimpse of village work in another dimension. We went out from Ahmednagar by jeep to this tiny village on a day when the American missionaries were away. Sumitra Palve was in charge—and we mean wholly in charge. We ate a picnic luncheon with our hostess, Mrs. Eleanor L. Tishkins, the director of the sisal fiber project in Ahmednagar.

After luncheon Mr. Palve started us on our rounds, in accordance with the typed schedule he had given us on arrival. We saw the mission hospital—the only one serving a dozen surrounding villages. The earnest, all-Indian staff members are struggling to maintain a first-rate institution with inadequate equipment. They look to N. V. Cherian, the hospital superintendent and supervisor of the Vadala Public Health Unit, with deep respect both as a chief and as a fellow churchman.

Public health "à la Vadala" includes baby welfare and prenatal care, reinforced



The Rev. H. Telfer Mook, secretary designate of the American Board for India and Ceylon, with the Rev. O. H. Wany, Mrs. Mook and Mrs. Wany in Bisrampur.

Mr. Hackett is minister of Pilgrim Congregational Church in St. Louis, Mo., and Mrs. Hackett is a vice president of the American Board of Commissioners for Foreign Missions. Photos by courtesy of the Missions Council and the authors.

Continued on next page ▸

by an educational campaign to persuade mothers to give birth to their babies in the hospital. A recent start has also been made in the matter of family planning. Using simple language and approaching the delicate subject with care, the motherly public health nurse is making use of audio-visual presentations, lectures and personal conferences. Dr. Hale H. Cook's return from furlough was eagerly awaited, and January 1960 was the target date for an expansion of the family planning program.

We visited the village school, which is under mission auspices but is subsidized by the Indian Government. We went over the demonstration farm, which serves as a center for distributing farm equipment and improved breeding stock. The poultry project was started with 25,000 purebred White Leghorn chicks sent to India from the United States. The Vadala Center farmers have since developed a flock of breeding stock from the 300 chicks they received. Now any farmer may receive four birds at half cost, if he will promise to give one dozen chicks to another farmer who makes a similar promise.

The Agricultural Extension Department has an ambitious program based at the farm. Plows developed at Allahabad Agricultural College are rented out at minimal cost, with the proviso that they must be used for contour plowing. Diesel pumps are loaned to fill the irrigation ditches. One pump can do the work of four teams of oxen. Dynamite is distributed under strict supervision to help blast out wells in this area of scanty rainfall.

One of the most effective means of reaching village people is the "Cooperative Camp"—a kind of agricultural and evangelistic Chautauqua. The plan was suggested by the Rev. and Mrs. Winfield Q. Swart, CC evangelists and rural missionaries. All the village workers, the public health workers, the Swarts and the co-directors, Mr. Palve and the Rev. Gifford H. Towle, meet for a week, pitching tents outside one village that serves as a center. Mr. Palve arrives several days early and plants demonstration seed beds.

Exhibits of farm machinery, handicrafts and farm produce are set up. Prizes (symbolically enough, small lamps) are given for the best exhibits. Morning devotions are held in local homes each day and Christian literature is prominently displayed for sale. The doctors hold clinics in different villages each morning and the other teams rotate from village to village.

As Sumitra Palve showed us his charts and his little lamp prizes, he referred frequently to Mr. Towle. We felt that the close teamwork between the co-directors of the project was based on a deep mutual respect.

Mr. Palve's superb gifts are not only a resource but also a product of the mission. Years ago in our Pilgrim Congregational Church in St. Louis Lillian Picken, a CC missionary who retired last year after forty-five years of service in India, told us about a baby who was abandoned on her doorstep. Miss Picken adopted the little Indian child as her own and gave him a Christian education. Now that Miss Picken has retired as a missionary of the American Board, her work and spirit are continued by Sumitra Palve, her adopted son.

With resiliency and imagination, the venerable Marathi Mission carries on as do the others we visited. The Congregational Christian and Evangelical and Reformed missions have some differences in timing and in emphasis, but they supplement each other and will increasingly strengthen one another as they bring an unchanging Christ to a changing India.

"Where Was Me?"

MARY JANE IRION

Little Stevie was barely 3, and he had had an extremely busy day. First there had been the trip to the grocery store with his mother. Then another mother and her little boy had taken him to their house to play. After lunch grandmother invited him home with her for a nap while mother went shopping and when he woke up they had gone to a friend's house to visit.

By the time Stevie returned home at the end of the afternoon, he was a bit overwhelmed. In his confusion he asked his mother seriously, "Where was me?"

Life has become like that for grownups, too, in these days when all around us there is ceaseless activity. Our daily work, our social schedule, our extra responsibilities in the school, the church, the community whisk us from one task to another with frightening, relentless demands until, when we finally stop to catch a breath, we have that "Where was me?" feeling.

Stevie's problem was easily solved by an understanding mother, who slowed down his schedule. But we adults have no one to regulate our days for us. We are on our own. And in a society that stresses doing out of all proportion to being, we can easily find ourselves driven to a confused state of over-busyness.

Those who are living in all directions are easy prey to the rushing, frantic life that hardly knows where it has been, let alone where it is going. With no well-defined purpose, their days are a mixed-up jumble of activity under no thoughtful control. Saying "yes" to whatever comes along, until one's calendar is crowded, is a sure way to end one's days, weeks and even years feeling as Stevie did.

Yet feverish activity also confuses even those who have a sense of direction in their lives, people who have dedicated themselves to high goals and purposes—including serving the church, for the over-busyness of our time long ago invaded it. When we bustle constantly from one meeting to the next, sandwiching in the rest of life, we tend to regard this as a sign of vigorous, healthy Christianity. But surely it needs to be questioned.

I think of Margaret, one of the bulwarks in a small church, who stopped by the parsonage one day almost in tears. In the past weeks she had been greatly involved in church work (important work, too, not the bazaar-supervising kind) and had had some responsibilities at the public school as well, until everything was going to pieces at home and inside of her. As she dashed out of the door she said almost bitterly, "You can't tell me Jesus meant us to live like this — on the run from here to there."

She was right, of course. This is not the way we were meant to live. When we allow ourselves to be swept away in over-busyness, we are wrong. And when the church pressures its leaders to over-busyness, it is wrong. For "Where was me?" loses all its cuteness when it comes from a harried grownup. It is, indeed, an alarming symptom of the impending death of the spirit.

There is something within us that hungers after periods of quiet, thoughtfulness, reflection. Yet in our foolish, frantic chase we think we can starve our spirits in the name of service. We have not learned that service ceases to be service at the point where it begins to deplete our inner resources, and that a starved spirit will, in the end, die—even if it dies for a good cause.

Out of Thomas Kelly's great spirit comes the caution that we can hold all good causes in our thoughtful concern, but only a few in our actual time and strength. We need to choose prayerfully and well those few things that claim us, or we shall discover that everything (and, therefore, nothing) has moved in to claim us; and we will fly apart.

Once we have chosen, let us give ourselves gladly and generously; but not unto the death of the spirit. Men may ask this of us, but God never will.

Mary Jane (Mrs. Paul E.) Irion of Prairie View, Ill., is the wife of the professor-elect of pastoral theology at Lancaster Theological Seminary, Lancaster, Pa.

Our Responsibilities

(Continued from page 9)

blight of poverty can now be conquered. If, in comparison with our ancestors, everyone could now be rich, would that not be wonderful? Praise God from whom all blessings flow! We may say also that the scientific and technological revolutions have taken from frugality and austerity some of the luster with which, in ages of scarcity, they were surrounded. Penny pinching doesn't make much sense when there are so many pennies. The multi-billion-dollar advertising industry cries, "Spend!" And why not—if we have the money? If you and I do not spend for automobiles, men and women in Detroit will be out of work.

Better Understanding

Austerity has also been deprived of some of its religious support. A better understanding of the Christian faith has returned home to God's world the physical and the material from their banishment to the devil's domain. No Christian need be afraid of good food because it pleases his palate too much. Lovely nylons, deep-fired diamonds and picture windows looking out on gardens may all be included when we quote: "And God saw everything that he had made, and behold, it was very good."

"But," we are reminded, "look at the misuse of wealth!" See how some people ruin their emotional or physical health, or both in order to keep up with their neighbors! Notice how concentration on acquisition leaves too little time for the duties of citizenship and for the "finer things" of life! Observe how the pervasive song of prosperity places before many people an almost irresistible temptation to get some of it at any price. In reply, we could argue that given time, human character will adjust itself to great material abundance. In time we may learn to manage our comforts without loss to intellectual, artistic and spiritual values. Would this be a sensible way to look at the matter?

Not so easily can we let ourselves off! If material abundance is not in itself incompatible with vigorous intellectual life and moral sensitivity, it does tempt us to be more "at ease in Zion" than we ought to be. Much privilege makes it difficult to get stirred up about "underprivilege." Those to whom the existing order has brought many material gifts are reluctant to find fault at any point with the order—except insofar as it does not offer them still more benefits. There are, of course, exceptions, but this is the general rule, as may be observed in history as well as in our own time. It is only the unusual person who, suffering from neither injustice nor poverty, feels the suffering of others to the point of going into action.

The famous text in *Deuteronomy* 32:15 has wider applicability than ever: "But Jeshurun waxed fat, and kicked [about taxes, perhaps?]; you waxed fat, you grew thick, you became sleek." The prophets who, in Israel and elsewhere, have prodded the conscience of society have not usually had "ample goods laid up." No doubt about it! Prosperity has an insidious way of muffling the cry of distress from our neighbors.

No matter how high the general prosperity goes, there will always be people who suffer injustice of one kind or another and there will always be conditions that cry for remedy. Look at some contemporary aspects of this fabulously rich nation! Our highways jammed with cars, big and luxurious beyond all necessity—and outmoded schoolrooms by the thousands, overcrowded with boys and girls. Dazzling private homes and gorgeous churches, the finest furnishings in both—and in the same city thousands of families in rat-infested firetraps with almost no privacy and no place for children to play except in the traffic-laden streets.

World Needs

Tens of thousands fallen victim to the drug habit—and almost no hospitals where they can have a chance for recovery. Men and women shut away in prisons, tens of thousands of them, who should have the most skillful aids to rehabilitation but receive little help because such care is so expensive. In every large city an army of juvenile delinquents, more sinned against than sinning, for whom there should be many kinds of remedial programs—programs that are not provided because so many of us are engrossed in making money and do not like to spend money for such things when we have it.

A majority of our Protestant churches, in a time that begs for a strong teaching ministry and for intensive pastoral care, are badly understaffed. A nation that can afford mountains of semiuseful and useless gadgets—needing now the most intensive kind of education in world needs and in citizenship responsibilities—is giving to the nongovernmental agencies that work in this field such meager financial support as to keep their programs pitifully inadequate to the need.

Witness the situation in the National Council of Churches' Department of International Affairs! This is united Protestantism's agency for bringing Christian convictions to bear on foreign policy. But in this agency two executives, working in cramped offices, must spend a large part of their time trying to find money from here and there to support a pitifully inadequate program—as if the churches were saying, "We will pray for peace, but do not ask us to pay much for it!"

Meanwhile, consider the new church buildings going up all over the country. We need new churches to accommodate a shifting and growing population, but could we not have adequate and worshipful buildings without so often spending to the point where one wonders if the dedicatory inscription should not read: "To the glory of man and the mockery of God's justice"?

As in private consumption, almost any expenditure for ecclesiastical furnishings that local pocketbooks will stand now seems permissible. Travelers in countries such as Italy are often shocked by the number and costliness of church buildings, while in cities like Naples the majority of homes make a decent family life impossible. Are we in this country also suffering from some confusion about Christian priorities?

Great Rewards

Americans pay, moreover, a high price for their concentration on the business enterprise that has given them wealth. The historian Henry Steele Commager has asked why it is that the United States has in the past one hundred years produced so few great statesmen. The answer, he says, is suggested in Plato's dictum: "What is honored in a country will be cultivated there." In the modern United States, says Prof. Commager, "the great rewards go to the leaders of business, industry and finance."

No criticism of business men as persons is here intended. Professors and clergymen had better not in self-righteousness point a finger at people engaged in manufacturing and commerce! All of us should, however, be fully aware of the fact that a nation cannot allow its energies to be engrossed in making money, to the degree that has been characteristic of the United States, without suffering impoverishment in other areas vital to human welfare. "Prosperity" does not necessarily produce a noble culture!

There is at least one more thing to be said. Even if everyone were well off, what are we to think of a stunningly prosperous America existing in a world where nearly one-half of God's children are desperately poor? It is clear enough what our Lord thought of people living in luxurious contentment next door to pitiful human need. The stories of the rich man and Lazarus and of the Last Judgment will suffice to remind us!

One is compelled to conclude that a national conscience not drugged by heavy doses of comfort would shatter the arguments with which we rationalize our objections to "foreign aid." Surely "he who sits in the heavens laughs" when Americans moan about the "burden" they are carrying and wonder "how much longer"

Continued on next page ➧

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they can carry it! Who among us dares claim that our share of the burden of helping other nations comes within sight of real sacrifice?

Nations, it has been observed, engage in great action when altruism and self-interest point in the same direction. It would be the final indictment of contemporary Americans if their desire to keep what they have prevented them from seeing even the demands of the national self-interest. India, to take one conspicuous example, is engaged in a great struggle to overcome its poverty without resorting to totalitarian methods. It is a struggle crucial to all Asia and to the whole world. As the distinguished foreign correspondent Howard K. Smith has said: "If China advances and India stagnates, the bell will toll not for India. It will toll for us."

It would seem among the most obvious of all policies required by the national self-interest that the United States should now make offers of Marshall Plan dimensions to India. Free men can simply not afford a final failure in that nation of four hundred million people. In ordinary times, our current help for India might give us a small measure of satisfaction. In our time, the help is plainly inadequate. Is it inadequate because facing the facts would cost us more than we want to give? (It is not even mainly a question of "giving"; it is mainly a question of very large, long-term loans, plus intelligent political and trade policies.) But what about plain Christian concern for the neighbor? The totals of governmental and nongovernmental aid to the poorer nations may look impressive. If we consider what this aid has meant to us as individuals, we shall have to say it amounts to crumbs fallen from the rich man's table.

The season of Lent is once more with us. We Christians are singing hymns of praise to the Man on a Cross. It's a very long way from that bitter hill outside Jerusalem to where most modern Americans live.

Lay Officers

(Continued from page 21)

cipline of choice as to where they may serve responsibly. Are we really serving, or are we hiding behind busy-ness and triviality?" she asked. One talent that most women seldom realize they possess, added Mrs. Schoen, is "a good mind and the privilege of education. A woman thus has the responsibility to think, evaluate, make decisions, act, take her place as a responsible Christian in the world today. . . . Women set the standards in family, church and community, as individuals and through their women's fellowships," she declared, calling for a "fresh understanding of the meaning and methods of stewardship."

New ideas and materials were presented by the chairmen of the fellowship's other five national departments. Mrs. W. E. Wisseman, North Carolina, the friendly service chairman, demonstrated an imaginative turnover chart for use in illustrating the steps toward real service to the needy.

Mrs. Lewis M. Knapp, Colorado, Christian education chairman; Mrs. Frank Havice, Colorado, outgoing Christian social action chairman; and Mrs. John H. Sargent, Massachusetts, missionary education chairman, called on denominational executives and missionaries to describe developments in their fields. Mrs. Elmo Niccum, incoming evangelism and spiritual life chairman, conducted devotions.

The Education Committee, which coordinates the six departments under the chairmanship of immediate past national president Mrs. W. B. Williams of Virginia, in cooperation with Mrs. Sargent sponsored a gala dinner honoring the 150th anniversary of the American Board.

Mrs. Robert C. Johnson, Alabama, national vice president of the fellowship, with Mrs. Robert W. Kingdon, Wisconsin, and Mrs. John B. Duncan, Wyoming, reported on the 1959 Women's Fellowship Tour to Europe. Mrs. W. T. M. Cook, national president, presided at the women's sessions.

Frances Kapitzky, national president of the E and R Women's Guild, thrilled the women when she said: "It's a sign of old age when we want to hold onto things we used to do. We're going to be young because we're going to do new things in the United Church. I have great hope for the laity in the United Church."

The CC women elected Mrs. Robert W. Reneker of Chicago as vice president and Mrs. Eugene V. Haynes, former Utah president, secretary. Mrs. Neal Medowcroft, Washington, is the new Christian social action chairman.

William B. Smith, Wisconsin, and Lloyd Morton, Boston, national chairman and vice chairman of the Laymen's Fellowship, presided over three days of men's sessions featuring panels on home missions, the American Board seminars by former participants, a state presidents' panel airing problems and successes including progress in raising funds to finance the TV series "Off to Adventure," and addresses by denominational executives. Discussion revealed strong interest in lay ministries. Mr. Morton described the Lay School of Theology at Lancaster Theological Seminary last summer as "the most challenging week my wife and I have had in our lives."

A final men's evaluation panel found the sessions "excellent leadership training" but called for better communication between laymen and ministers, and for conservation of time through consolidation of denominational materials.

OBITUARIES

MRS. GRACE F. FICKEN, widow of the Rev. Dr. Richard O. Ficken and sister of the late Dr. Frederick L. Fagley, died at her home in Auburndale, Mass., on February 6. Mrs. Ficken had been active for many years in state and local church work. Dr. Ficken's last pastorate was in Hadlyme, Conn.

THE REV. GILES F. GOODENOUGH, 87, whose ministry in Connecticut Congregational churches began in December 1893 and continued for more than half a century, died January 24 in Elmwood, Conn.

Mr. Goodenough first preached to a mission gathered on New Britain Avenue in Hartford. Later the mission became a church and merged with what is now Broadview Community Church.

Subsequently Mr. Goodenough was minister in Ellsworth (Sharon), Torringford, Northfield, Ledyard and Jewett City, moving to Broad Brook, his last full-time pastorate, in 1939. He retired in 1948.

Born in Winchester, he was graduated from Yale College and Hartford Theological Seminary.

He is survived by three sons, four daughters and a sister. One daughter, Mrs. Barbara G. Holdridge of Newtonville, Mass., is the wife of Carl H. Holdridge, treasurer of the American Board.

MRS. ELIZABETH MARIE HORNY of Grosse Pointe Park, Mich., wife of a retired E and R clergyman, the Rev. Hans Horny, died December 5 at the age of 79. Mrs. Horny was born in Brazil, the daughter of a medical missionary. Mr. Horny served churches in Kentucky, Illinois, New York, and for twenty-eight years was pastor of St. John's Church, Detroit. Besides her husband, Mrs. Horny is survived by a son and two daughters. The Rev. Oscar E. Wittlinger, retired, of Barker, N. Y., is a brother.

MRS. GLADYS THOMPSON JAMESON, wife of Dr. William J. Jameson of Schenectady, N. Y., and a Congregational Christian missionary in Ceylon for sixteen years, died January 1. She was 66 years of age.

The Jamesons went to Ceylon in 1923, living in Manepay where Dr. Jameson was in charge of the Green Memorial Hospital. Here they served under the American Board of Commissioners for Foreign Missions until 1938. The following year they withdrew from missionary service and Dr. Jameson entered private practice.

Active in many civic affairs including Girls Clubs, Y.W.C.A. and Community Chest, Mrs. Jameson headed the Cancer Fund drive for several years. For her extensive Girls' Club work she received a citation from Mrs. Dwight D. Eisenhower, honorary president of the Girls' Clubs of America, and in 1956 the Gladys Thompson Jameson award was established.

Besides her husband, Mrs. Jameson is survived by two daughters and two sons.

THE REV. ERNST A. KUHN of St. Joseph, Mich., retired E and R clergyman, died January 19 at the age of 79. Born in Switzerland, Mr. Kuhn received his education in Germany but was ordained in the U. S. in 1907. He served churches in Wisconsin and Michigan and for two years was business manager of Elmhurst College, Elmhurst, Ill. Surviving Mr. Kuhn are his widow, a son and two daughters.

Word has been received by *United Church Herald* of the death of the REV. DR. EDWARD LEWIS, 78, of Mendham, N. J., retired head of the department of theology and philosophy of religion at Drew University.

Dr. Lewis was a professor at Drew for thirty-five years, retiring in 1951. The author of many books, he was also co-editor of the Abingdon Bible Commentary.

He is survived by his widow; three sons, one of whom is the Rev. Olin A. Lewis, minister of the Congregational church in Bound Brook, N. J., and two daughters.

THE REV. GEORGE L. THURLOW, 73, of Duxbury, Mass., died December 28. A CC clergyman, he had served Baptist and Congregational churches in New England for fifty years. Born in Lynn, Mass., he was a graduate of Colgate University and Newton Theological Institute.

MABEL MANN VOSS of Riverside, N. J., widow of the Rev. Henry E. Voss, an E and R clergyman, died October 16 at the age of 81. Mr. Voss, whose death occurred in 1934, served congregations in Missouri, Kentucky, Ohio and Wisconsin. A son and a daughter survive.

THE REV. HORACE T. WAGNER of Claremont, Calif., who served in Mexico under the American Board of Commissioners for Foreign Missions for twenty-eight years, died January 17 at the age of 92.

A resident of southern California for the past forty years, Mr. Wagner served churches in Los Angeles and Pacoima. He had lived in Claremont since his retirement thirty-two years ago.

Born in Frederick Township, Pennsylvania, he was graduated from Ursinus College, Collegeville, Pa., and Union Theological Seminary in New York City.

He is survived by three daughters, one of whom, Mrs. Julia M. Lucock of Los Angeles, was a Congregational missionary.

(Continued on next page)

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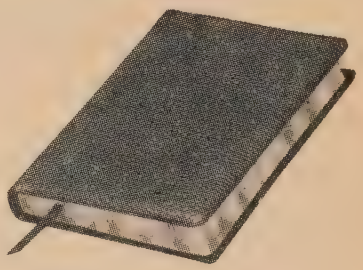

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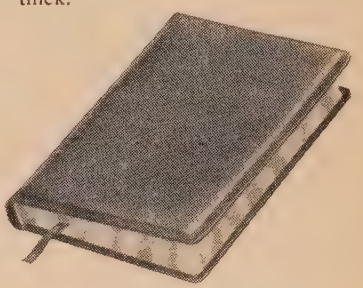

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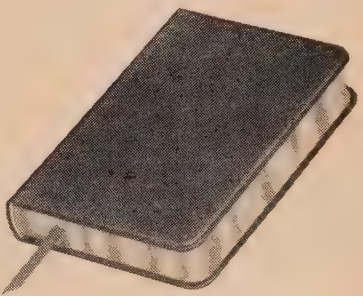

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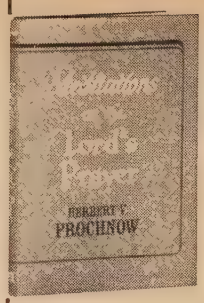
THE REV. DR. JAMES A. WRIGHT, 74, minister of Faith Congregational Church, Hartford, Conn., died January 28.

A graduate of Howard University, Dr. Wright received Bachelor of Science degrees in theology from Andover Newton Theological School and Harvard University. Dr. Wright had served Faith Church and its predecessor, the Talcott Street Church, for forty-three years. President of the Interdenominational Ministerial Alliance for thirteen years, he was a member of the executive board of the Hartford Chapter of NAACP and the Connecticut Bible Society. He was the first Negro to be moderator of the Hartford Association of Congregational Churches and Ministers.

In 1958 Dr. Wright received the General Alumni Award presented annually by Howard University for "conspicuous service" to the General Alumni Association.

MRS. MARTHA ZENK of West Bend, Wis., widow of the Rev. William Zenk, E and R clergyman, died December 14 at the age of 81. Mr. Zenk, whose death occurred in 1927, served churches in Wisconsin and Illinois. Surviving are three sons and four daughters, among whom are Mrs. Edmond M. DeBuhr, wife of the pastor of St. John's Church, New Albin, Iowa, and Mrs. Harry W. Baumer, wife of the pastor of Immanuel Church, West Bend.



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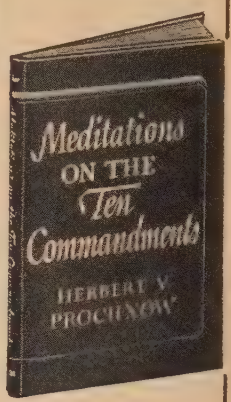

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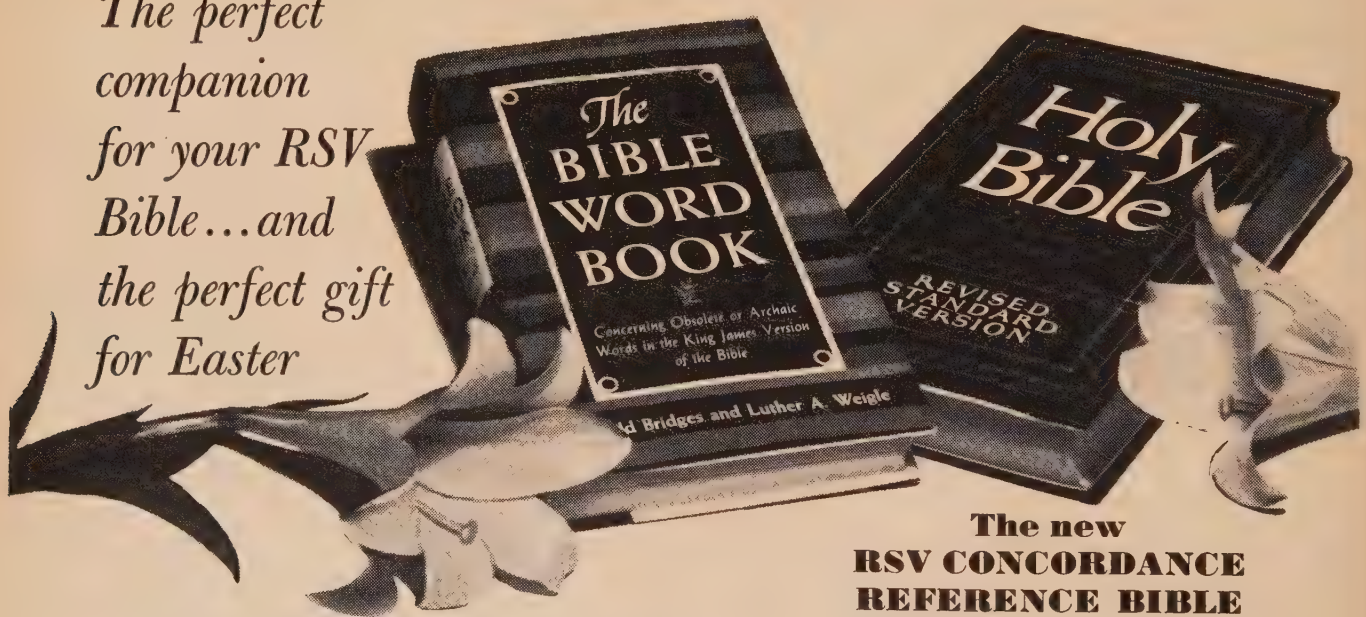

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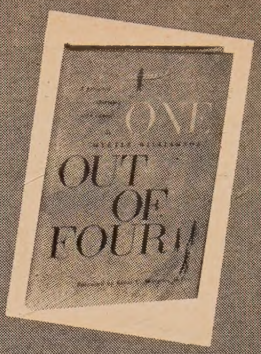

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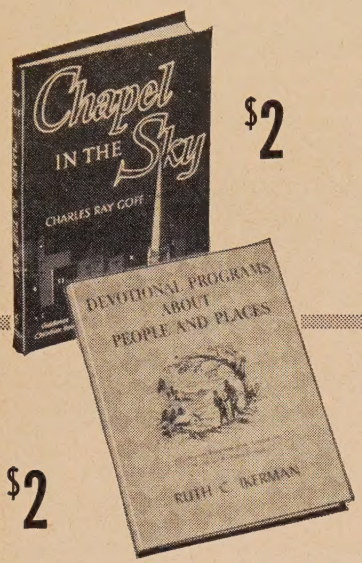

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WILLIAMS, J. JOAN, to Orford and Orfordville, N. H.

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CC Resignations

CHRISTY, CAREY, Porterville, Easton, Ill.

GRAHAM, P. L., First, Honeoye, N. Y., April 1960 to retire.

GILLENWATER, CHARLES, Pilgrim, San Francisco, Calif.

GRIBBLE, NEVA J., director Christian education, San Mateo, Calif.

HALL, RAYMOND A., South Hero, Vt., June 1960 to retire.

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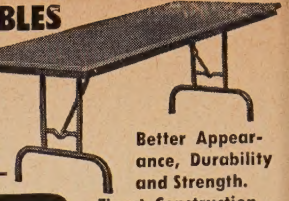

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MILLER, CARLETON B., First, Battle Creek, Mich., to retire.

NEWSHAM, HAROLD G., First, Hartford, Conn., July 1960.

PENNELL, PRESTON W., Solon, Me., May 1960 to retire.

PENNEY, HUGH, Federated, Ayer, Mass., June 1960.

STREET, THOMAS J., First, Bennington, Vt., June 1960 to retire.

TALBERT, ARTHUR E., First, Huntley, Ill., to study.

UPHOLD, WILLIAM B., Reedley, Calif.

UPTON, LAWRENCE M., United Church of Christ, West Hartford, Conn.

E and R Installations

ANDERSON, J. WILLIAM, Mt. Zion, York, Pa., January 31.

BUCHER JR., NORMAN B., St. Paul's, Manheim, Pa., January 17.

COULTER, ROY D., Shepherdstown Charge, Potomac Synod, January 24.

DETWILER, ARTHUR R., First, Houston, Tex., January 17.

HARRISON JR., MARION C., St. John's, Smithton, Ill., January 17.

MEYER, DUANE A., St. Paul's, Denver, Iowa, January 17.

MYERS, ROBERT D., Rockingham Charge, Potomac Synod, January 17.

SCHAUER JR., JOHN W., St. John's, Eden, N. Y., January 17.

SCHWEMMER, WILLIAM G., St. John's, Slinger, Wis., January 24.

Newly Vacant E and R Pulpits

Central Pennsylvania Synod—St. Paul's, Selinsgrove.

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Midwest Synod—Trinity, Quincy, Ill.

Missouri Valley Synod—Friedens, Warrenton, Mo.

Northwest Ohio Synod—Grace, Toledo.

CC Installations, Ordinations, Recognitions, and Anniversaries

BRADLEY, C. ARTHUR, installation as minister and teacher, Enfield, Conn., January 17.

DE VRIES, MAURICE L., installation, First, Stockton, Calif., January 10.

DU FRESNE, C. RICHARD, recognition, First, Tucson, Ariz., January 17.

FIRST, Phoenix, Ariz., dedication, Pilgrim Hall and Anthony Lounge, January 11.

FIRST, Turners Falls, Mass., dedication, January 24.

FIRST, Pasadena, Calif., seventy-fifth anniversary.

FIRST, Santa Barbara, Calif., dedication, church school addition, November 22.

FIRST ARMENIAN, San Fernando Valley, Calif., first anniversary, December 4.

HARTZ, GEORGE F., installation, Federated, Morris, Minn., January 17.

JAMES, FREDERIC B., ordination, Medford, Minn., January 3.

KIMBALL, STUART L., recognition, Colonial, Los Angeles, Calif., January 10.

LANDES, HOWARD J., installation, First, New Castle, Pa., January 17.

LINK, KENDALL, ordination, Marblehead, Mass., December 13.

MADISON, VERNON K., ordination and installation, Peshastin, Wash., January 17.

MC CORISON JR., JOSEPH L., installation, Topsfield, Mass., January 24.

MOORE, DAVID E., installation, Lenox, Mass., January 24.

SAN MARINO, CALIF., ground-breaking service, December 13.

WALKER, J. CLEMENT, installation, First, Evanston, Ill., January 10.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Departures for the Field

During January, from Boston: The Rev. William R. Booth of the South Africa Mission, returning to Adams United Theological School, Modderpoort, Orange Free State. During February, from New York: Dr. and Mrs. Howard R. Christofersen of the South Africa Mission, returning from furlough to McCord Zulu Hospital, Durban.

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